

# ST. ANN'S CHURCH,

(Brooklyn, New York,)

FROM THE YEAR 1784 TO THE YEAR 1845,

WITH

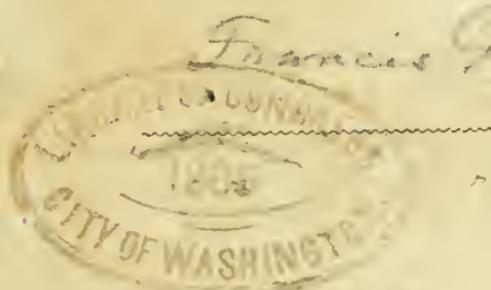
A MEMORIAL OF THE SUNDAY SCHOOLS.

TO WHICH IS ADDED,

AN APPENDIX,

CONTAINING A BRIEF NOTICE OF THE OTHER EPISCOPAL CHURCHES  
IN BROOKLYN.

16  
1206  
BY A SUNDAY SCHOOL TEACHER.



BROOKLYN:

F. G. FISH, 41 FRONT STREET.

1845.

F129  
57F5

Entered according to the act of Congress, in the year 1845, by F. G. Fish, in the Clerk's Office of the District Court of the Southern District of New-York.

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J. P. WRIGHT, Printer,  
122 Fulton street, N. Y.

## PREFACE.

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ST. ANN'S was for more than forty years the only Episcopal Church in Brooklyn; and of the Churches of the same Communion that have since arisen within our borders, her members have been the chief founders, or have greatly assisted in the organization. Three of her eleven Rectors have been made Bishops over important Dioceses. She has long been "as a city set on a hill" as to privileges. A goodly company have confessed within her fold "the faith of Christ crucified," and some who made this confession half a century ago are still spared to kneel at her altars and enjoy her ministrations. The instruction which her Sunday Schools provide, evinces her care for the young; and her comparatively liberal contributions to Missionary and kindred objects have caused "very excellent things to be spoken of her."

A knowledge of these circumstances led to the supposition that there might be some points in the history of this Church which, if wrought into a connected narrative, would be of interest to those who had at any time belonged to the parish. With a view to an attempt of the kind, application was made to the Rector, about two years since, to ascertain what materials the records of the Church would supply. These were found on investigation much less complete than was hoped,—affording but little that could be used beyond a list of communicants, and that very defective, or altogether wanting, in the period preceding the year 1800. It was presumed, however, that much of the deficiency of *official* data might be made up from other sources, and especially by individual recollections, and it was therefore determined to prosecute the undertaking,—with little forethought, perhaps, as

to the difficulties of such a course ; for it is certain that none can fully know or appreciate them, who have not been engaged in similar labor. The result will be found in the following pages.

To those who may think that facts and incidents are omitted which should have been inserted, and that some things appear which might better have been left out, it may suffice to say, that all has been gathered which could well be, under the circumstances, and as to the want of any discrimination in the admission of irrelevant matters, the opinions will be as various, probably, as the feelings and tastes of the readers.

The great desire has been to present a Memorial of the **SUNDAY SCHOOLS**—their establishment, progress, and results—in order to excite a warmer and more general interest and sympathy in their behalf. They are emphatically the nurseries of the Church, and hold a relation to the young next in importance to that of the family and the of Pastor,—in some instances, circumstances may give them even higher interest. If they were looked upon with greater favor by the congregation, and oftener visited, and personally aided, the “good they do” might be abundantly increased.

But there are it is hoped many things concerning the **CHURCH**, also, which her members will be glad to see here collected, and embodied for preservation. They will look back to their “day of small things,” and be thankful for their present enlarged borders and measure of prosperity. Beholding as in a mirror their unsurpassed privileges, they will be reminded of their great and increased responsibilities. The long list of communicants will recall past friendships and associations, and lead, perhaps, to a more earnest “reaching forth to the things which are before !”

If such shall be the effect of this unpretending volume (for pretensions of every sort are disclaimed, as regards both the undersigned and his subject) ;—if it shall tend in any degree to make the Schools better appreciated, the Church more loved, and its surrounding Missionary field more diligently cultivated ; if it shall draw its members into a kindlier and closer fellowship, and excite a stronger sympathy for those who “sit in darkness,” the purpose and aim of the undertaking will be fully answered.

The undersigned has to acknowledge his obligations to several

of the congregation for the favor with which they looked upon his inquiries, and the aid they afforded ; and also to some at a distance, for information and valuable hints. One gentleman, especially, who gave a clue by which an important fact was ascertained, deserves mention, as well for the promptness with which he answered a letter of inquiry, as that he has since been removed from earthly scenes. The allusion is to Judge SHERMAN, of Connecticut, whose letter will be found at page 14.

It may be stated as some excuse for any defect in the arrangement or execution of the work, that a considerable portion of the materials has been collected since the printing was commenced. Method or symmetry was thus in a good measure precluded.

But, such as it is, the book is humbly and prayerfully submitted to the members and friends of St. Ann's.

F. G. FISH.

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After most of the sheets were printed, they were submitted to the venerable and respected Rector of St. George's, who kindly sent the following note in acknowledgment :

Dear Sir,—I have read with much pleasure your Memorial of St. Ann's Church, Brooklyn. To the congregation, the past annals of their interesting establishment, and especially of its Sunday Schools, will no doubt prove very acceptable, and the gradual growth which both have experienced be a cause of gratitude to the Author and Giver of every good and perfect gift. The correctness of the general history of our Church is much promoted by accurate details of its several departments, and every contribution such as yours thrown into the general stock of materials, is promotive of this end.

Hoping that our beloved brother, its present incumbent, may long be favored to continue his useful labors, and the prosperity of his present charge be continually increasing under the blessing of the Great Head of the Church, I am, very truly yours,

JAMES MILNOR.

St. George's Rectory, N. Y., Feb. 22, 1845.

MR. F. G. FISH.

>If the perusal of these pages shall recall any facts or incidents, which have been passed over, calculated to illustrate or throw light upon the history of this Church, their communication to the subscriber, or to the Rector for him, will be considered as a favor.

F. G. F.

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#### ERRATA.

Page 20—3d line from bottom, for “ 1784,” read 1834.  
Page 21—7th line from bottom, read John Cornell, instead of “ Whitehead.”  
Page 55—last line, read 1823, instead of “ 1828.”  
Page 114—beginning of 2d line from top, for “ tire,” read the.  
Page 116—15th line of last paragraph, read “ silvery.”  
Page 178—8th line from top, instead of “ 67” scholars, read 66.  
Page 192—last line but one, read desires, instead of “ desirous.”

## ST. ANN'S CHURCH.

Brooklyn.

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The first religious society in Brooklyn was the *Dutch Reformed*, organized in 1660,—one hundred and eighty-four years ago,—under the pastoral care of the Rev. HENRY SOLINUS, (or Hendricus Selwyn,) and from which has emanated the present charge of the Rev. Mr. DWIGHT. Its limits were not confined to the village, but embraced much of the surrounding country, and its place of worship, for nearly a century and a half, was in Fulton street, some distance above the Military Garden. In 1810, it was transferred to its present site in Joralemon street.

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IT is said that the *Episcopal Church* was established here in 1766; it is so set down in some historical publications upon Brooklyn and Long Island; but on what data or facts the statement rests, the writer of this, after much research, has failed to discover. From an examination of the printed reports of the English “Society for propagating the Gospel in Foreign Parts,” it does not appear that Brooklyn was a Missionary Sta-

tion, although, for many years previous to the Revolutionary War, there were *twenty-two* such stations in the then Colony of New York. The Church here, then, if really established at the date referred to, must have been independent of the usual provision from abroad, and its records, if any were kept previous to and during the war, may have been carried off by the British with the civil records of the place. But the more probable opinion is, that Episcopal services were first performed in Brooklyn, and perhaps in the year named, by some of the clergy of New-York, and occasionally continued afterwards as circumstances rendered expedient or convenience allowed. There were, even at the close of the Revolutionary War, less than sixty houses in all the town, and not more than that number of families, and it is hardly to be supposed that nearly twenty years anterior to that time, persons preferring the Episcopal service were sufficiently numerous to support its regular administration, especially as a majority of the inhabitants were descendants of the first settlers, from Holland, and had for more than a century uninterruptedly maintained the worship of the Reformed Dutch Church. But, whatever *conjecture* may be, nothing is *known*; not even the name of any regular minister can be remem-

bered or referred to before the year 1784. It is true, a *tradition* has prevailed that the Rev. *Mr. SAYRE*, "a British refugee," preached here during the war; and this circumstance induced a further examination of the Society's reports above mentioned, with the following result:

The Rev. JOHN SAYRE, employed as one of the Missionaries of this Society, was in the year 1774 transferred from Newburgh, New York, to Fairfield, in Connecticut, and there remained until the destruction of that town by the British forces under Governor Tryon in 1779, when he came to Brooklyn.\* Soon after this, he went

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\* The following incident is related by the Episcopal Minister in Fairfield (in a note to a sermon preached in 1842), on the authority of a communicant of his Church, then 83 years old, a daughter of the Mr. Piersons here mentioned:

While the flames were still raging at Fairfield, Gov. Tryon and Rev. Mr. Sayre were observed walking together through the principal street by a Mr. Piersons, an ardent patriot, and probably one of the sufferers, who was a remarkably good shot with a rifle. Exasperated at the wanton and cruel conduct of the British commander, Piersons raised his piece three several times for the purpose of shooting him, but as often and finally desisted, lest he should endanger the life of his Minister also, whom, in respect to this outrage, he justly considered to be blameless. In passing through a field towards his home, Piersons encountered and captured a British soldier, but soon after falling in with a party of the enemy, he was captured in his turn. Preparations were instantly made to hang him; a rope was affixed to his neck, and then to a tree; but just as he was about to be swung off, a British officer came up, cut the rope, and gave orders that Piersons should be retained as a prisoner. He was accordingly soon afterwards sent to the Brooklyn station, the knowledge of which coming to Mr. Sayre, he interceded successfully with the British authorities for his release, and had him

by invitation to Huntington, L. I. When he had been but a few days here, however, the house at which he was staying was entered by a party of men from Connecticut, who, after a diligent search, retired without doing any injury, or taking any thing away. This circumstance led Mr. Sayre to suppose himself to have been the object of pursuit, and he therefore thought it prudent to return immediately to Brooklyn. The report of the Society for 1780 states, that although Mr. S. is unemployed, his salary is continued to him. That of the following year has an “extract of a letter from the Rev. Mr. S., late Missionary at Fairfield,” dated July 20, 1780, which says that as soon as he regained his health, he assisted the Rev. Mr. Bloomer in his mission at Jamaica, at an allowance of £80 a year.

From all this it would seem, that the residence of Mr. Sayre here could only have been short and occasional, and that his ministrations were probably confined to the British troops, then in possession of the town, and such transient hearers as were disposed to be present.

It may not, however, be without interest in this connection to add, that Mr. Sayre is said to

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sent home. It is but just to Mr. S. to add, that this intercession was made without any intimation having been given him that his own life had been preserved by the forbearance of his former parishioner.

have been more than ordinarily possessed of the requisite qualifications for his office, (see Appendix A,) and to have faithfully performed its duties, at least while in Fairfield. During the period he officiated in that parish, the communicants increased from forty to one hundred. Yet, from the peculiar state of the times, he was subjected to great discouragements and hardships. Receiving his appointment and salary from a society in England, and his feelings and sympathies naturally favoring that country in the contest then going on, he was the object of continual suspicion and distrust to the opposite party, and various pretexts were sought to drive him from his position. At one time his house was beset by two hundred militiamen, who were only dissuaded from attacking it by the assurance that his wife was too ill to be removed. He was afterwards confined to his house and garden ; and subsequently, because he refused to subscribe to what he deemed dishonorable and disloyal requisitions, he was sent to New Britain ; and it was not until after eighteen months' detention that he was allowed the range of the county. This enlargement brought him again within reach of his ministerial charge. When Fairfield was burnt, he saved nothing of his little property.

One of the reports of the Society, in referring to their Missionary, thus concludes: "It is with extreme regret that he (Mr. S.) has left his flock, but he blesses God that in all his trials he has endeavored to keep a conscience void of offence, and constantly strove to discharge his duty to his Master, his King, and his People, and he expresses a full sense of gratitude to God for his divine protection, and that tranquility of mind which, through his grace, he has all along enjoyed."

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Since the foregoing was penned, a gentleman of Fairfield has obligingly furnished the following letter, in answer to interrogatories preferred to him at the suggestion of a former Rector of Grace Church, Jamaica :

"Fairfield, Sept. 3, 1844.

"Dear Sir: By last evening's mail, I received your letter of the 30th ult. You inquire relative to the 'Rev. *John Sayre*, once a minister in Fairfield.' I cannot find that any person of that name ever resided here, and presume that the Rev. *James Sayre* is intended, who was an inhabitant of this village the last years of his life. As he died near half a century ago, he was personally known to but few of the present genera-

tion. I commenced my professional life in Norwalk, and while I resided there, in 1797, during the session of a Court in Fairfield, I attended the meeting on the Sabbath, of the Congregational Church, of which the Rev. Andrew Elliott was pastor. Mr. Sayre supplied the pulpit, the only occasion on which I ever heard him preach. His manner was admirably suited to pulpit eloquence. In reading the Scriptures and delivering his discourse, it was perfectly unaffected, evincive of deep devotional piety, and powerfully impressive on the minds of his audience. A breathless silence pervaded the congregation. All eyes were fixed upon the speaker. His sentiments were evangelical and interesting. How far this was a specimen of his performances generally, I have no personal knowledge. But he left behind him the reputation of possessing respectable talents and very conscientious and distinguished piety. His sentiments towards other denominations than his own were liberal, and he often supplied the pulpits of Congregational Ministers. I cannot learn, by the brief inquiry which I have had opportunity to make, that he was ever the Minister of any Church in this place. He married the daughter of Doct. Forgue, of Fairfield, and, while here, resided with his family in the house which belonged to his mother-in-law, and was built by her father, Mr. Dennie, a wealthy merchant.

This morning I have visited his grave, and taken from the headstone the following inscription:

Rev'd JAMES SAYRE

DEPARTED THIS LIFE

Feb'y 18, 1798,

Æt. 53.

\* \* \* \* \*

Yours, very respectfully,

R. M. S.

Mr. F. G. F."

Reference being made in the omitted part of this letter to a daughter of Rev. JAMES SAYRE, residing in New York, inquiries were made of her accordingly, and also of the husband of her deceased sister. From the latter, the following particulars were obtained :

"James Sayre was born in New-York, January 19, 1745. Died at Fairfield, February 18, 1798. Three children were born at Brooklyn, James Dennie Sayre, Elizabeth Sayre, and John Sayre, all deceased ; the two first at Fairfield, Connecticut, the last at St. Mary's, Georgia. Mrs. Sayre died in December, 1797, and Elizabeth nine days after her father. It seems, from the dedication of one of the sermons, that he first studied law, and probably was induced to study divinity by his brother John, who was stationed at Fairfield. He preached at Fredericksburgh [now Northeast, Dutchess Co., N. Y.], before the war. Upon the possession of New York by the English, he joined them, and was stationed at Brooklyn. The brothers both left

at the evacuation of New York, (or about that time,) for Nova Scotia or New Brunswick. I think John Sayre went to England. James, through his friend, (Thad's Burr, of Fairfield, being an influential Whig of '76,) had leave to return, and appears to have returned next year, was settled at Newport for a few years, left about 1788, and returned there again in 1795, and left in 1796, or near those dates. After this, he preached as a Congregationalist, [i. e., probably, he preached in those vacant Congregational Churches for which clergymen of that denomination were not readily procured,] and was hired to preach in several places where there were vacancies. I recollect of his preaching at Greenfield Hill, (my native place,) for some time, and was at the time of his last sickness engaged at the Congregational Society at Stratfield, (now at Bridgeport.) From his papers and other information, he appears to have been well educated, and understood the Hebrew, Greek, Latin, French, and German languages."

The fact that there were at this period two ministers of the name of SAYRE is here for the first time disclosed. Both, it appears, were natives of New York,—both were educated and ordained in England. *John*, the eldest, the Missionary at Fairfield, it will be seen is the one first spoken of in the preceding pages; *James*, it is now made certain, *was* stationed at Brooklyn

between five and six years—say, from May, 1778, until or near the time of the evacuation of the British troops in November, 1783.

Thirty-one of his sermons have been examined, all of which have “Brooklyn” endorsed upon them, as one of the places where they were delivered. Two or three have the endorsement, “Brooklyn Church,” but this is supposed by a venerable citizen who has been consulted to refer, not to any Episcopal Church then existing here, but to the Dutch Church, where, it is within his knowledge, Episcopal clergymen, as well as those of other denominations, were frequently invited to preach. One of the sermons, upon St. Luke, xix., 10,—“For the Son of Man is come to seek and to save that which was lost,” —and which is probably the first preached after his ordination, is thus endorsed :

“Sunday, A. M., Sept. 25, 1774, at St. Catherine’s Church, London; P. M., at a Church in Mark Lane. Sunday Evening, Dec. 18, 1774, St. Paul’s, Philadelphia; Christmas, A. M., St. Paul’s, N. Y.; Fredericksburgh, Sunday, P. M., Jan. 8, 1775; Huntington, Sept. 21, 1777; Brooklyn, May 23, 1779—July 29, 1781; Branford, Aug. 21, 1785; N. Guilford, March 26, 1786; Newport, March 4, 1787; Stratford, Oct. 31, 1790.”

Another of the sermons, preached on the 30th

of January, 1775, is upon Romans, xiii., 1, 2, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation." This was the anniversary of the death of Charles I., a day which the Church of England has appointed to be annually kept in remembrance of that event, as a day of fasting, prayer, &c., "to deprecate the divine judgments," and as there were many indications that the exasperated feeling existing in the Colonies in regard to the arbitrary measures of the mother country might, unless speedily allayed, be the occasion of an open rupture, the preacher, as was quite natural, strenuously contended for that most *un-democratic* doctrine, "passive obedience and non-resistance," as one clearly taught in the Scriptures, and earnestly admonished his hearers not to "resist the ordinance of God," but to "remain subject to the powers that be."

The following dedication of this sermon, for it appears to have been printed, has given rise to the supposition, doubtless well-founded, that Mr. Sayre had been in the practice of the law before he entered the ministry:

## “DEDICATION.

“To his respected Superiors, the Judges, and to his late Brethren, the GENTLEMEN OF THE LAW, in the Provinces of New-York and Pennsylvania (particularly), the following Sermon is inscribed by

Their humble Servant,

And affectionate (late) Brother,  
THE AUTHOR.”

The following, which had before escaped notice, was found on a second examination of the Record of Baptisms:

“Aug. 20, 1783.—John, son of John and Helena Van Nostrand. Copied from a certificate of Rev. James Sayre, Minister of the Church at Brooklyn Ferry.”

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## E.

FROM 1784 TO 1789.

In the spring of 1784, the Rev. GEORGE WRIGHT commenced the Episcopal service in the house then known as *No. 40 Fulton street*, (now about 43,) which was pulled down on the 12th of March, 1784. Subsequently, the congregation removed to the barn of Mr. John Middagh, in the rear of his house at the corner

of Henry and Fulton streets, (standing in 1844,) and still later to a house built by the British troops at the corner of Middagh and Fulton streets, which was suitably fitted up for the purpose.

In 1785, a union or partnership house of worship was erected on the present Episcopal burying-ground in Fulton street, for Mr. Matlack, an independent preacher, with whom a Mr. Wall was associated as Clerk. It was not long, however, before several of those who had taken a prominent part in the undertaking became disaffected, and the building soon afterwards coming into the possession of some of Mr. Wright's members, it was thenceforward used by his congregation—being consecrated about the same time by Bishop Provoost.

On the 23d of April, 1787, a Legislative act was passed, incorporating "*The Episcopal Church of Brooklyn*," in which the following persons were named as

*Trustees*—Messrs. Whitehead Cornell, Matthew Gleaves, Joshua Sands, Joseph Sealy, John Van Nostrand, Aquila Giles, and Henry Stanton.

Rev. Mr. Wright continued to officiate here until sometime about the middle of the year 1789, when he appears to have left. He was

for a few months at Jamaica, and then removed to Halifax, in Nova Scotia, that Province having just been erected into a Bishop's See, and the Rev. Dr. Inglis, of New York, appointed the first Bishop.

Mr. Wright was a native of Ireland, and ordained to the Ministry there before coming to this country. He was of rather slender constitution, and therefore often needed, and readily received, the nursing of some of those who, in the then dearth of Ministers, felt how great would be the loss of his pastoral services.

He attended in behalf of St. Ann's the sessions of the Diocesan Convention for June and November, 1787, and November, 1788. There appears to have been no Clerical Representative in 1789. The Lay Delegates during this period were, in

1786—Aquila Giles, Joshua Sands.

1787—John Van Nostrand, Joshua Sands.

1788—A. Giles, John Carpender, J. Middagh.

1789—A. Giles, J. Sands, J. Van Nostrand.

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III.

1789 TO 1792.

The Rev. ELIJAH D. RATTOONE succeeded Mr. Wright in the latter part of (perhaps Octo-

ber) 1789,\* and continued till March, 1792, when he accepted the Professorship of Greek in Columbia College, which station he held till 1795, being also Assistant Minister of Trinity Church, Newark, during most of the same period. He was a graduate of Nassau (Princeton) College. His name is recorded as the Minister of St. Ann's in the Journals of the State Conventions for 1790 and 1791, and for the latter year, he was Secretary of that body, and a Member of the Standing Committee. He was also Secretary of the Convention for the two following years. In 1792, in connection with Dr. Beach and Dr. Benjamin Moore, he was appointed to revise and correct the Book of Common Prayer, then going through the press. The sermon at the opening of the Convention of 1793 was preached by him. In the Convention of 1797, he proposed a canon "for the better ascertaining of the qualifications of candidates for Holy Orders." This was subsequently withdrawn or suspended by the mover, and the following resolution, introduced by the Rev. Mr. Vandyke, and seconded by Mr. R., was substituted:

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\* He could at this time have been a Lay Reader only, as he was not ordained Deacon until the 10th of January, 1790.

“Resolved, That the Clerical and Lay Deputies from this Convention to the General Convention be instructed to propose and advocate in that body the obtaining of a more effectual and guarded mode of ascertaining the qualifications of candidates for Holy Orders; and that the Bishop be requested to use his influence for the accomplishment of the same salutary purpose.”

The subject does not appear to have been acted upon.

Mr. Rattoone had the charge of Grace Church, Jamaica, and St. George's Church, Flushing, from May, 1797, till 1802. He subsequently removed to the Diocese of Maryland, was Rector of St. Paul's Church, Baltimore county, in 1804, and was residing in the city of Baltimore in 1808. The degree of D. D. had been conferred upon him, probably by Columbia College.

He is still remembered by several of the older members of St. Ann's.

The Lay Delegates to the Convention were,

In 1790—A. Giles, J. Carpender, J. Cornell.

1791—Aquila Giles, John Carpender.

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## III.

Rev. AMBROSE HULL, Deacon, followed Mr. Rattoone (1792); but he remained only a few months. Removing to the South, he succeeded to a large estate, and soon abandoned the ministry.

There was no Clerical Delegate to the Convention of 1792. The Lay Representatives were Messrs. Aquila Giles, John Van Nostrand, and Paul Durell.

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Mr. Wood, in his *History of Long Island*, speaks of the Rev. Mr. Doty as officiating in Brooklyn about this time; and it has been stated that the Rev. Mr. Fowler also preached here in the earlier period of the Church. The name of *Doty* does not appear in the record of clergy in the State of New York at all; the Rev. *Andrew Fowler* was ordained Deacon in 1789, and it is possible he may have preached here a few times after Mr. Wright left, and before Mr. Rattoone was called. In 1790 and 1791, he was Rector of the Church at Oyster Bay, and in 1792 and several following years, Rector of St. Peter's Church, Peekskill, and St. Philip's Church, Beverly.

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## IV.

FROM 1793 TO 1798.

From the List of Baptisms, it would appear that the Rev. SAMUEL NESBITT's connection with the church commenced in January, 1793. On the 22d of June, 1795, the Church was re-organized, and incorporated by the name of "*St. Ann's Church*," a title it had tacitly received some years before, in compliment, it is said, to Mrs. ANN SANDS, who, with her husband, (Mr. Joshua Sands,) had been its most liberal donor. The building was refitted and painted *blue*, which some of our older inhabitants well remember. Rev. Mr. Nesbitt was constituted Rector, and the following gentlemen composed the Vestry :

*Wardens*—John Van Nostrand, Geo. Powers.

*Vestrymen*—Joshua Sands, Paul Durell, Joseph Fox, William Carpender, Aquila Giles, John Cornell, Gilbert Van Mater, Robert Stoddard.

Easter Monday was appointed as the time of holding future elections.

Mr. Nesbitt represented St. Ann's in the Diocesan Convention for the years 1793, '4, '6, and '7. There was no Convention in '95.

The Lay Delegates for this period were, in  
1793—A. Giles, J. Van Nostrand, G. Powers.  
1794—Geo. Powers, Gilbert Van Mater.  
1796—J. Van Nostrand, G. Powers, P. Durell.  
1797—A. Giles, J. Van Nostrand, J. Fisher.

Mr. Nesbitt resided in New-York for some years, after retiring from the rectorship of St. Ann's.

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## V.

FROM 1798 TO 1807.

Mr. Nesbitt was followed by the Rev. JOHN IRELAND, in 1798, but what time elapsed between the retirement of the one and the succession of the other, does not appear. It was during Mr. Ireland's rectorship that the Stone Church,\* which preceded the present edifice, and the first erected on the ground given by Mr. and Mrs. Sands, was built and occupied,—being consecrated by Bishop Benjamin Moore on the 30th of May, 1805, at which time, also, thirty-seven persons received the rite of confirmation. But

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\* The walls of this Church were so much injured by the blowing up of a powder-mill in the vicinity, in the year 1808, that the building was thought by many persons to be very unsafe long before it was taken down in 1824.

few particulars, however, by which to form a judgment as to the state and progress of the Church up to and during this period, have been obtained.

Mr. Ireland continued in charge of the parish until May, 1807. He was engaged for six months in that or the following year at Jamaica, L. I., and subsequently obtained the appointment of Chaplain in the United States' Navy, which he held until his death in March, 1823. He was a native of England, where he was educated, but received orders at the hands of Bishop Claggett, of Maryland; and was Associate Rector of St. Paul's Church, Baltimore county, and afterwards Rector of St. Peter's Church, Westchester, N. Y., before coming to St. Ann's. More than ordinary intellectual endowments are conceded to him, and he was an attractive speaker.

In 1804, there were reported to the Diocesan Convention, 20 baptisms, 18 marriages, 20 funerals, about 70 families, 77 communicants.

In 1805, communicants 78, baptisms 51, marriages 19, funerals 15.

In 1806, communicants 76, baptisms 41, marriages 21, interments 13.

There were no Conventions in 1798, '99, and 1800. Mr. Ireland represented St. Ann's from 1801 to 1806 inclusive.

The Lay Delegates to the Convention were,  
In 1801—Geo. Powers, Wm. Grigg, R. Hodge.  
1802—Robert Hodge, Wm. Grigg.  
1804—R. Hodge, W. Grigg, Wm. Furman.  
1805—R. Hodge.  
1806—R. Hodge, W. Grigg, Sam'l Sackett.

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## VII.

FROM 1807 TO 1814.

The Rev. HENRY JAMES FELTUS succeeded to the Rectorship of the Church in 1807. He was a native of Ireland, having been born in the city of Dublin in the year 1775, and emigrated to this country before he had reached his majority. By the death of his father, Mr. Feltus was left at a very tender age to the care of a mother, who seemed conscious of the obligations and responsibilities which were now devolved upon her, both as a parent and a Christian; and who, accordingly, while providing for the temporal wants of her young family, was careful also, to inculcate principles and habits that should prove a safeguard through the journey of life. Although deriving from the income of a school for young ladies a respectable support, she was yet unable to bestow upon her son what is termed

a liberal education ; but we may safely infer, from his subsequent career, that no opportunities for improvement that were placed within his reach were neglected. While yet a youth, he became a member of the Methodist Communion, and was brought into contact with, and had the benefit of, the ministrations of such men as the Rev. John Wesley, Dr. Coke, and Dr. Adam Clarke—the last of whom extended to him his particular notice and friendship.

Soon after Dr. Clarke's arrival in Dublin, he organized a Society, the object of which was to administer to the necessities of the poor, sick, and helpless strangers who thronged that city. This Society was composed principally of young men, who, Howard-like, went out into the highways and hedges, and into prisons, work-houses, and hospitals, extending relief to the needy, and holding forth the hopes and consolations of religion to all. In this self-denying work, young Feltus was a prominent actor, and it doubtless contributed greatly to deepen that sympathy for the destitute, whether of worldly or spiritual good, which was characteristic of his after life.

In 1794, Mr. Feltus was married to *Martha Ryan*, a young lady of deep piety, and of a spirit and zeal kindred to his own. In the spring of 1795, after spending some time in Liverpool

with his friend Dr. Clarke, who was then stationed in that city, he embarked for New-York, where he arrived on the 4th of July. He subsequently established himself at Elizabethtown, N. J., where for two years he was engaged as a teacher of youth, and occasionally as a preacher or exhorter among the Methodists. He then accepted an invitation to take charge of an Academy belonging to the Methodist Episcopal Church in the then upper part of the city of New-York. How long he remained here is not certainly known, but in the course of 1799, or the following year, he was admitted to the ministry of the Protestant Episcopal Church by Bishop White, of Pennsylvania; and after officiating for some time at Easton, became Rector of Trinity Church, Swedesboro', N. J. Here he remained until 1807, when he accepted the call to St. Ann's.

It is the testimony of one who knew him well,\* that his ministrations here were "greatly to the satisfaction of his flock." His unremitting attention to his parochial duties—his cheerful attendance upon, and affectionate demeanor towards the sick and dying,—together with his

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\* The author of a small pamphlet published soon after the death of Dr. Feltus, from which some of these particulars are derived.

popular talents as a preacher, "obtained for him, in a large degree, the esteem and love of his people. He had the happiness of forming a close intimacy with, and a strong attachment for, many of the congregation and others, which continued to the end of his life."

Of similar purport is the testimony of those of Mr. F.'s charge here, whom the writer of this has had the opportunity of consulting. Their reminiscences of him are most grateful, and highly commendatory of his amiable and Christian character, as well as ability in the pulpit. Some of those who joined the Communion under his successor, attribute their first serious impressions to the pastoral exhortations of Mr. F.; thus affording another example of the truth of our Lord's saying, that "one soweth and another reapeth." Happy is the laborer whose faith assures him "that both he that soweth and he that reapeth shall rejoice together." Perhaps the more direct and pungent appeals of Mr. Henshaw may have had the effect to quicken and mature resolutions which had been incipiently formed during the preceding ministry.\*

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\* It was during his residence here that Mr. F. experienced a most afflictive dispensation in the death of his son, *Wm. Feltus*, a midshipman in the Navy, of great promise. This young man, at his own urgent request, had been entrusted to the care of the late Lieut. Col. *Gamble*, who was

He had attended the Diocesan Conventions during this period with one exception, when he was prevented by indisposition. On the question of the passage of the resolutions, in 1812, denying the right of Bishop Provoost to exercise Episcopal authority in this diocese after his resignation and the election of his successor, Mr. Feltus was excused from voting, as were also

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attached to Commodore *Porter's* command in the South Seas. After the capture of a number of prizes, the Commodore sailed in the *Essex* from the Marquesas Islands, leaving Col. Gamble in charge of four of the captured vessels. A few days after, the men mutinied, and gained possession of one of the prizes, a heavy armed ship, called the *Seringapatam*, and detained Col. G., who had been severely wounded in the conflict, and midshipmen Feltus and Clapp, as prisoners, until 10 o'clock at night, and then set them adrift in a leaky boat. By great exertions, however, Col. G. and his young companions succeeded in reaching the shore between two and three o'clock in the morning, but they had scarcely set their feet upon land, before they were attacked by the savages, when young Feltus, and three others who had not joined in the mutiny, were killed.

The circumstance is thus alluded to in Col. Gamble's Journal:

"Let any man of sensibility judge what my feelings are at this moment—but two days since, they were put to the torture by a mutiny, and now to have a youth of sixteen whom I tenderly loved, and who possessed every qualification necessary to command respect and esteem, united with a great ambition to become a proficient in his profession, which he had already so far accomplished as to excite the admiration of every naval officer who knew him, cut off by cannibals, and *that, too*, at a moment when he was most dear to me, is a trial so agonizing as to render life almost a burden.

"It will not appear strange that I should have formed a brotherly affection for a young man placed under my immediate care by his own request, whose mind was adorned with every virtue, and in whom I placed the most implicit confidence at all times, there being a cordial attachment and a wish on his part to execute all orders with cheerfulness, and even to anticipate my wishes. He was an acquisition to the service, an ornament to his parents, and deserved a better fate, but it is the will of Providence,—I can truly say, I loved him tenderly."

Rev. Dr. Harris and Rev. Dr. Richard Channing Moore.

The salary of Mr. Feltus being insufficient, with the greatest industry and economy, for the support of his increasing family, he was induced to accept a call to St. Stephen's Church, N. Y., many of the members of which had been his friends during his former residence in that part of the city. Accordingly, on the 15th of June, 1814, he resigned the rectorship of St. Ann's, and not long after, entered upon his new charge.

The Lay Delegates and Parish Reports during the continuance of Mr. F. here, were as follows:

1807—R. Hodge, Wm. Grigg.

1808—Robert Hodge, Jas. B. Clarke. Communicants 60, added 16, total 76; baptisms 24; marriages 11; deaths 12.

1809—R. Hodge, Wm. Grigg. Communicants 94; baptisms 28; marriages 15; deaths 12.

1810—Wm. Grigg, J. Cornell, J. B. Clarke. Communicants 110, [12 deaths and removals, added 28]; baptisms 43; marriages 10; deaths 22.

1811—Special Convention in May to elect a Bishop. Joshua Sands. In October, Delegates, same as in 1810. Communicants 112; marriages 12; deaths 10.

1812—Delegates same as in 1810. Communicants 121, [remov'd 6, added 15]; marriages 7.

1813—Wm. Cornwell, John Cornell, Jas. B. Clarke. Communicants 120; baptisms 25; marriages 10; deaths 26.

At the time of his resignation, (15th June, 1814,) there were 123 communicants.

The ministrations of \*Dr. Feltus were highly acceptable to the people of St. Stephen's, and they were faithfully continued for fourteen years.

It is related by one of his parishioners, that on some occasion when an extra service had been appointed, the night unexpectedly became exceedingly stormy. This, however, did not, as it was naturally supposed, prevent a large assemblage. The hour for commencing arrived, and passed, but no Minister appeared. A considerable further time elapsed, and still he came not. At length, one of the Wardens read a portion of the evening service, and the people were dismissed to their homes. A few of the Rector's friends, anxious lest some ill had befallen him, called at his residence, and to their astonishment found him quietly seated at his fireside. The surprize became mutual, and not a little embar-

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\* The degree of D.D. was conferred during his ministry at St. Stephen's.

rassing on his part, when he was informed that a numerous auditory had been rather impatiently awaiting his presence. He had scarcely expected that any one would venture to brave the inclemency of the weather. The lesson was not lost upon him.\*

It was his practice to attend, and to open with appropriate religious exercises, the meetings of all the Societies connected with the Church, and this served especially to endear him to, and to encourage and stimulate to good deeds, the *working* members of his flock.

The death of Mrs. F. occurred in 1816, and was most deeply felt and regretted. She is represented to have been a woman of uncommon excellence, and her character is thus drawn by the acquaintance and friend already referred to :

“In all the relations of life, as a daughter, wife, and mother, she was pre-eminently distinguished for the faithful discharge of every sacred and social duty. Of her it might with truth be said, that she displayed in her life those characteristic qualities of mind and heart, which the wisest of men has recorded as the distinctive

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\* It much oftener happens that the Minister, punctually in his place at the appointed time, whatever the state of the weather, finds only here and there a solitary hearer—the absentees being generally those who might attend with the least discomfort or inconvenience.

marks of a good and virtuous wife. ‘ The heart of her husband doth safely trust in her,—she will do him good and not evil all the days of her life ; her price is above rubies ; she stretcheth forth her hands to the poor ; she openeth her mouth with wisdom, and in her tongue is the law of kindness ; her children rise up and call her blessed,—her husband, also, and he praiseth her, for to him she is a crown of glory.’ ”

From this period until his own death, nothing occurred in the life of Dr. F. which is deemed of sufficient interest to be particularly noted here. His decease took place on Sunday, 24th August, 1828, in the 54th year of his age, after a painful illness of several weeks. Nine of his fourteen children survived him ; and although there was much in the circumstances of such a family, needing the protection and support of a parent, combined with the affection and veneration of his people, to attach him to life, he seems to have awaited his summons with calm resignation, and a confiding trust in his Saviour. To some inquiry of a valued female friend who had attended upon his ministry here, he replied, “ My dear madam, I am in the hands of my heavenly Father. He knows what is best for me and mine—whether for life or death, for time or eternity—**AND LET HIS HOLY WILL BE DONE.**”

The following extract is from the No. of the

*Christian Journal* for the month immediately following the death of Dr. F. :

“ The genuineness and sincerity of his piety appeared in that trying hour of the near approach of death, when every insufficient dependence must fail, and nature, unsanctified and unaided by grace, must leave the sufferer without comfort, without support, and without hope. His illness was of three or four weeks’ continuance, and afforded a blessed opportunity of witnessing the humility, the composure, and the triumph with which a Christian can die. He spoke much of the love of the divine Saviour, and the richness and sufficiency of divine grace. He warmly commended, as he strikingly exhibited, the cardinal evangelical virtue of HUMILITY. He thought and talked much of the Church. He loved to have his brethren pray with him, when they were at his bed-side, and entered heartily into the devotions.

Thus, in constant spiritual communion with his God and Saviour, and in constant manifestation of the faith, hope, and charity of the Gospel, he bore with exemplary patience and resignation, unusually protracted debility and suffering, and waited with calmness for the hour of his release. At length that hour came. God’s holy day, which had nearly all been spent by him on earth, was closed in paradise. It was made to him, indeed, a day of *rest*, rest from the labors of the Church below, and a call to the blessed services of the Church in heaven. On the following day,

his mortal part was deposited, with the appointed hallowed rites, and in the presence of an immense concourse of weeping brethren, parishioners, and friends, beneath the chancel of his own Church, and in the same grave which, twelve years before, had received the remains of the wife whom he dearly loved."

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## VIII.

JULY, 1814, TO JULY, 1817.

Rev. JOHN PRENTISS KEWLEY HENSHAW, Deacon, commenced his parochial duties in St. Ann's in July, 1814, at the early age of 22, having been born in Middletown, Connecticut, in June, 1792. He graduated at Middlebury College, passing the highest examinations, and receiving the degree of A. B. at 16. The following year he spent as a resident graduate at Harvard University, officiating at the same time as *Lay Reader* in the Church at Cambridge. Within two years after, he formed two congregations in the northern part of Vermont, and was ordained to the Deaconate on his 21st birth-day, from which time till his removal to Brooklyn, he had the charge of a church in Marblehead, Massachusetts.

Mr. Henshaw entered upon the discharge of his important trust here with the ardor of one under the all-pervading influence of a "first love," and did not leave unimproved any allowable means or persuasives to awaken his people to a just sense of their responsibilities. His appeals to the heart and conscience were so direct, and his exhortations to purity and devotedness of life seemed so reasonable and obligatory, that many "were not able to resist the wisdom and the spirit by which he spake." Yet to those who were "at ease in Zion," this "Methodistical sort of preaching" was greatly offensive, and some complained that "Church order" was violated by the prayer and other extra meetings which were held, and especially by those in which there was any union with other denominations. Notwithstanding this partial dissatisfaction, however, the Church may be said to have greatly prospered during this ministry. Several who then united in the Communion for the first time, are still members of St. Ann's, and ever "zealous of good works;" and some of them are untiring teachers in the Sunday School.

In a letter written in answer to inquiries as to the state of the Church at this period, Dr. Henshaw says :

" My own connection with St. Ann's, though

brief, awakens many pleasing and grateful recollections. I was very young at the time, and in Deacon's orders for two-thirds or more of the period, yet my labors met with acceptance far beyond their merits, and the register will show a very considerable increase of faithful communicants under my weak ministrations."

Mr. Henshaw was ordained to the Priesthood, and instituted *Rector* in July, 1816, and in the summer of 1817, resigned his charge, and removed to Baltimore, having been elected to the Rectorship of St. Peter's Church in that city. He attended the Diocesan Convention of 1814 and of 1815, but was absent from that of 1816.

The Lay Delegates and Parochial Reports during this ministry were as follows :

1814—William Grigg, John Cornell, Jas. B. Clarke. Communicants 124; baptisms 24; marriages 7; deaths 3.

1815—Theodosius Hunt, Fanning C. Tucker. Communicants 129 [removals and deaths 15, added 22]; baptisms 24; marriages 9; deaths 21.

1816—Joshua Sands, J. H. Moore. Communicants 144; baptisms 38; marriages 20; deaths 8.

Contributions for 1816—To Missionary fund, \$72 70; Episcopal, \$34 35:—\$107 05.

Since \*Dr. Henshaw's removal to Baltimore, he has occupied a large space in the eye of the Christian public. Besides being peculiarly successful and blessed as a preacher and pastor among his own people, he has long been known throughout the Church, and out of it, as an eloquent and persuasive advocate and expounder of Gospel truth. Among his published writings, "Theology for the People," and a Life of the late Bishop Moore, of Virginia, both of them large octavos, are the most considerable. He has published, also, "A Minister's Instructions to his People on the subject of Confirmation;" "The Communicant's Guide;" "Sheridan's Elocution, with Directions for reading the Church Service;" "Lectures upon the Second Advent of the Redeemer;" "A Selection of Hymns for social Meetings and private Devotions;" together with several addresses before literary institutions, and a great number of sermons,—among which is that delivered at the recent triennial meeting of the Board of Missions.

He has been a conspicuous member of the General Convention, and of the Convention of Maryland, and also of the Board of Missions.

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\* The degrees of A.M. and D.D. were conferred by Middlebury College; the latter after he went to Baltimore.

He was a member of the Convention which originated the "American Bible Society," and has held, if he does not still hold, the office of Director of the "American Tract Society."

Dr. Henshaw was on one or two occasions a prominent candidate for the Episcopate in his own Diocese. In June, 1843, he was elected Bishop of Rhode Island, and on the 11th of August following, was consecrated to that high and responsible office in St. John's Church, Providence, Bishops Brownell, B. T. Onderdonk, Doane, Hopkins, Whittingham, and Johns, and between fifty and sixty other clergymen, being present. From the circumstance of Dr. Henshaw's being the first Bishop of this little Diocese (small as to territory), and that he may be said to have gone out—remotely at least—from among us, it is presumed the following brief account of the consecration, copied from the Episcopal Recorder, and written by one who once successfully labored in a portion of that interesting field, and is now gone to his reward,\* will not be deemed out of place :

"Morning prayer was read by the Rev. Dr. Crocker, and the sermon was preached by the Bishop of Maryland, from the fifth verse of the

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\* The late Rev. Dr. John A. Clark.

seventeenth chapter of St. Luke, "Increase our faith." After certain introductory observations, the Bishop proceeded to show the necessity of an increase of faith, in the presence of Christ in the Church, in the indwelling of the Holy Spirit, and in the efficacy of prayer. These points were urged with the preacher's usual earnest fervor, addressing himself more especially to his brethren of the clergy, and exhorting them to strive by their exertions and teachings to promote this desirable end.

"The Bishop of Connecticut, being the senior Bishop present, then proceeded with the Consecration Service, Bishops Hopkins and Johns reading the Epistle and Gospel, and Bishop Doane the Litany. All the Bishops present united in the laying on of hands, and the whole service concluded with the Holy Communion.

"The Bishop-elect was instituted as Rector of Grace Church, Providence, on the day preceding the Consecration; the sermon being preached by himself, in the absence of Bishop Johns, who was expected to discharge this duty. Divine service was held in Grace Church on Thursday and Friday evening.

"The Bishop of Rhode Island enters upon the duties of his Episcopate under the most favorable auspices. A Diocese so compact, that every parish may be reached in a single day's journey,—a clergy harmonious and true to the real principles of the Gospel, and the Church—a diocesan missionary organization, at once effec-

tive and conservative—a people intelligent, and devoted to the interests of religion; all these advantages seem to make this diocese one of the most attractive fields of labor in the Church.

“Our heart’s desire and prayer to God is, that He will bless our brother in his new relations, and give him abundant success. We trust and believe that as in days past, so in days to come, the truth as it is in Jesus will, in this important section of the Lord’s vineyard, be faithfully preached, ‘truly received and truly followed.’

“We have been informed that in proportion to the whole population, the number of Episcopalians in Rhode Island is larger than in any other diocese. If so, this is a striking testimony to the wisdom and policy of the moderate and evangelical spirit which has for many years characterized the operations there pursued by the Ministers of our beloved Church.”

Bishop Henshaw has since been invested with the provisional charge of the Church in Maine.

In his occasional visits to St. Ann’s, though all have “heard him gladly,” to some, additional interest has been imparted by the recollection that he was once their Pastor.

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## VIII.

FROM JULY, 1817, TO OCTOBER, 1819.

The Rev. HUGH SMITH succeeded Mr. Henshaw. He commenced his labors in the Parish in July, 1817, and with such assiduity and devotedness as showed that no endeavors on his part would be wanting to render his ministrations acceptable ; and to a very considerable extent these endeavors were successful. It is a rare thing, however, that all the members of a congregation are of “one heart and one mind” even as it respects their Minister. Some are not satisfied, when at the same time they might find it difficult perhaps to assign a reason for being otherwise. Mr. Smith and his predecessor were not the happy shepherds to witness entire concord among their flock. On the contrary, impatience under their teaching and a desire of change were so visibly manifest, at least with a portion of the congregation,—it may be a small portion, and from different causes in the two cases,—that both, after comparatively short periods, were induced to accept calls to other fields of duty, when it is probable a more kindly feeling and a more liberal allowance for immaturity of

years and official experience might have secured their services for a long time. That these services were worthy of no mean consideration, their subsequent career has given abundant and honorable evidence.

It is said, that one of the later sermons of Mr. Henshaw, before he left, was upon the words, "*Behold, how great a matter a little fire kindleth,*" which may be supposed to indicate in some degree the ruffled state of feeling in the congregation.

The last Sunday but one that Mr. Smith remained was Communion. He had just received Priest's orders, and was therefore now for the first time empowered to administer that ordinance, which he did on this occasion without assistance, in accordance with his own wish. His text, from Luke xxii., 15, was peculiarly touching and significant:—" *With desire, I have desired to eat this passover with you before I suffer.*"

The subject of his last sermon was drawn from the 27th verse of the first chapter of Philippians, "*Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand in one spirit, with one mind striving together for the faith of the Gospel.*"

It may readily be conceived, that, upon the point of separating from his charge, the mere utterance of these words must have subdued every feeling of unkindness, if any had been entertained; but when the preacher proceeded to give vent to the reflections which, at such a time and under such circumstances were naturally forced upon his mind, it is said the entire audience were greatly affected, and from the memories of some of those present the vivid impressions of that hour are not effaced even to this day.

Mr. Smith's pastoral visits greatly attached some of his parishioners to him, especially those who had been in circumstances of affliction.

A Sunday School was established in the early part of this Ministry, and was at first kept in the Public School House at the corner of Concord and Adams streets, and afterwards, it is believed, in Stewart's alley, and then in a School Room in Middagh street. At the beginning, it embraced two or three other denominations, but there not being a perfect agreement among them, a separation soon took place. The scholars were taken altogether from the poorest class, —Sunday Schools not being so well understood or appreciated then as now. Indeed, many people, when called upon by the teachers for their

children, expressed their surprize, sometimes rather suspiciously and deridingly, at the *extra* benevolence that could urge to the humble work of going forth to solicit scholars, in order *to teach them for nothing!* The school was continued two or three years under Mr. Smith's successor. During some part of its existence, it was under the immediate superintendence or supervision of the Vestry of the Church. Mr. J. P. F. Clarke was also Superintendent at one period, and after his ordination in December, 1820, Capt. Dashiell, a young officer of the Navy, whose Christian character is highly spoken of, took the charge, and when he was ordered to sea, one of the teachers (Mr. Smith) had the principal direction. Several of the present members of St. Ann's were at different times teachers in this school.

Bishop Hobart, in his address to the Convention of 1817, reports his confirmation in St. Ann's, on the second Sunday of October, of upwards of sixty persons. The parish register for this year, which was sent to the Convention, Mr. S. not being in attendance, reported 135 communicants, 27 baptisms, 3 marriages, 14 deaths. Contributions to the Missionary fund, \$42 00. Lay Delegates, Wm. Grigg and John Cornell.

1818—Mr. Smith was present at the Conven-

tion this year, as were also from St. Ann's, Wm. Cornwell, Wm. Grigg, Charles Hewlett. Communicants, died and removed 9, added 11, in all 137; baptisms 16; marriages 18; funerals 20. Contributions—Missionary fund \$40, Episcopal \$23 59.

1819—Mr. Smith was absent from the Convention, being about to resign his charge. J. H. Moore attended as Lay Delegate. Communicants reported, added 10, died 1, removed into the parish 2, present number 148, baptisms 21, marriages 19, funerals 20. Contributions—Missionary fund \$34 25, Episcopal \$39 36.

Mr. Smith was admitted to the Priesthood by Bishop Hobart on the 16th of October, 1819; and on leaving Brooklyn, assumed the Rectorship of St. Paul's Church, at Augusta, Georgia. He remained there until 1831, when he removed to Christ Church, Hartford, Connecticut; thence, in 1833, to the Mission Church of the Evangelists, in New York; and finally, in 1837, to St. Peter's Church, near the Theological Seminary.

Dr. Smith (the degree of D.D. was conferred by Columbia College, of which he was a graduate, during his ministry at Augusta) is a native of New Utrecht, in this county. He has recently been placed somewhat conspicuously in the pub-

lic eye by some of the ecclesiastical proceedings in this diocese. Whatever may be thought of the expediency or strict propriety of his course in the premises, surely no true Churchman or right minded man can fail to honor him for his firmness and disregard of personal consequences, in following the convictions of duty, even although it should throw him into seeming hostility to his Diocesan and many of his clerical brethren.

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## IX.

FROM NOVEMBER 1819, TO OCTOBER, 1827.

Rev. HENRY USTICK ONDERDONK was instituted Rector in November, 1819, and although the circumstances under which he entered upon his new charge were peculiarly trying and unpromising, the prosperity of the parish may be said to have realized all reasonable expectations during his long connection with it, and which was only broken off by his election and consecration as Assistant Bishop of Pennsylvania, and removal to that Diocese, in October, 1827. The number of communicants during this period ranged from 150 to 185. The opening of St. John's, in 1826, took off some 12 or 15, but

additions soon brought up that number again. There were usually present at the communion from 100 to 130.

The church building being considered too unsafe for much farther use, the corner stone of the present edifice was laid on the 31st March, 1824, the Vestry consisting of the following gentlemen :—

*Wardens*—Wm. Cornwell, Joshua Sands.

*Vestrymen*—James B. Clarke, Robert Bach, Adam Tredwell, Fanning C. Tucker, John H. Moore, Robert Carter, Losee Van Nostrand, A. H. Van Bokkelin.

*Treasurer*—William Cornwell.

The new edifice being completed was consecrated on the 30th of July, 1825. It is built on a stone foundation 90 feet long by 68 in width. The height is 34 feet to the top of the eaves, and 80 to the top of the tower. There were originally 150 pews; some few have been added since. *Fifty-four* of those on the ground floor and *three* in the gallery sold for \$18,300.

The following notice of the Consecration is extracted from the "*Long Island Star*," printed at the time :

"Bishop Croes, of New Jersey, acted for Bishop Hobart, absent in Europe. The sermon,

one of great ability and interest, was preached by Bishop White of Pennsylvania. Bishop Kemp of Maryland, was also present. Morning prayer by the Rev. Mr. Duffie, of New York. Lessons read by the Rev. R. B. Croes, Richmond, Staten Island. Sentence of Consecration by the Rev. Mr. Whitehouse. About twenty other clergymen from different parts of the Union were present, and a number of students of the Theological Seminary. The congregation was large, and deeply impressed with the solemnity. The venerable appearance of the officiating Bishop, and of the aged preacher, was particularly striking.

“On the day following (Sunday, 31st) Bishop Croes administered the rite of confirmation in the new Church, and seldom, if ever, has a more affecting or a more beautiful spectacle been beheld—more than 70 [72] persons, most of them in the morning of life, circling round the altar, and each receiving a solemn benediction from the venerable Ambassador of Christ. Many of the crowded audience were melted to tears; they were the tears of joy and hope,—of a lively pleasure, too moving to have any other than this silent and eloquent expression.”

What changes have occurred—what voids have been made and filled—in the twenty years which have elapsed! Of those who took part in the exercises of that day, most have departed from among the living. The three Bishops—

Kemp, Croes, and White, (the eldest last)—were successively transferred from the field of toil to the harvest of reward. Mr. Duffie was cut off in the midst, as it were, of his labors. And Bishop Hobart, who was represented on this occasion by the Bishop of New Jersey, was suddenly stricken down while in the active discharge of his arduous duties. The Rector of St. Ann's has filled the place of the venerable Bishop of Pennsylvania. Mr. Whitehouse now occupies the pulpit of the lamented Duffie. And Mr. Croes is a Missionary within the Episcopal jurisdiction of the then Assistant Minister of the aged preacher at this consecration.

A new Parsonage was built and occupied in 1826. It stood where Clarke street now enters Fulton street, and nearly opposite to the burying ground. In 1834, the building was sold to Losee Van Nostrand, Esq., and by him removed.

The Sunday School, commenced under the ministry of Mr. Smith, was (as before stated) continued for some time under Mr. Onderdonk. It got into a rather languishing state at last, however, from the want of teachers or other cause, and was discontinued. Subsequently, a Female Sunday School, embracing, like the preceding, children of the poor only, was commenced at the suggestion of the Rector, and placed under

the superintendence of Miss *Mary Ann Wetmore* (now Mrs. Alden Spooner), and by her continued for three or more years. She was assisted by several of her week-day scholars. The school, on anniversary and other public occasions, united with that of St. Paul's Church, New York.

Mr. Onderdonk attended the Diocesan Conventions while in charge of the Church. The Parochial reports and names of the Lay Delegates were as follows :

1820—John H. Moore, Chs. Hewlett, James B. Clarke. Communicants (1 death, 28 added), 171, baptisms 30, marriages 9, funerals 15. Contributions, Miss'y \$57, Episcopal \$30 08. On the 22d October, Bishop Hobart admitted to the Priesthood, Rev. Wm. Barlow, of Canandaigua, and afterwards administered the rite of confirmation to 50 persons.

1821—J. H. Moore, Robert Bach, James B. Clarke. Communicants (20 added, 6 deaths) about 170, baptisms 53, marriages 19, funerals 26. Contributions, Miss'y \$52, Episcopal \$35.

1822—[Report not obtained.] Rev. J. P. F. Clarke was admitted to the order of Priests in St. Ann's by Bishop Hobart, in December ; and there was probably a Confirmation also this year.

1828—J. H. Moore, J. B. Clarke. Commu-

nicants (removed 14, died 2, added 29) about 170, baptisms 26, marriages 14, funerals 22. Contributions, Miss'y \$56 90, Episcopal \$32, Diocesan \$15 75. "The Vestry have determined to rebuild the Church on a large scale, and more than \$12,000 have been subscribed for this purpose."

1824—Delegates same as last year. Communicants (added 12, died 9, removed 6) about 170, baptisms 43, marriages 11, funerals 37. Contributions, Miss'y \$56 90, Episcopal \$37 15, Diocesan \$15 75. "The new Church is now enclosed."

1825—Communicants (31 added) about 185, baptisms 64, marriages 13, funerals (many not of the parish) 59. The new Church was finished and consecrated this year, and 72 persons confirmed, as mentioned above.

1826—[Report not obtained].

1827—Fanning C. Tucker. Communicants (added 23, removed 8, died 4, joined St. Johns 15) about 180, baptisins 64, marriages 15, funerals (many not of the parish) 15. Contributions, Miss'y \$73 34, Episcopal \$47 88, Diocesan \$15 75. Bishop Hobart, 14th October, confirmed 46 persons.

Mr. Onderdonk was born in the city of New York in the year 1789; received his classical

education in Columbia College; was ordained Deacon in December, 1815, and Priest in April, 1816; employed as Missionary at Canandaigua, from January, 1816, to the spring of 1818; then was Rector of the parish until November, 1819, when he accepted the call to St. Ann's. The degrees of A. B., A. M., M. D., and D. D., were conferred by Columbia College—the last, after his election to the Episcopate. The degree of Doctor of Divinity was also accorded by Geneva College.

Besides a few sermons and small tracts, and three charges, he published a pamphlet in Canandaigua, two or three in Brooklyn and Philadelphia, to help on the then new Hymns and the Selected Psalms, "Episcopacy Tested," &c., with the controversy, an "Essay on Regeneration," a small volume of "Family Devotions," some articles in the "Christian Journal," some in the "Church Register," many in the "Protestant Episcopalian," some in the "Banner of the Cross," and occasional ones in other papers.

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Bishop Onderdonk tendered the resignation of his Episcopal jurisdiction to the Convention of Pennsylvania, in September, 1844, which was accepted, and the act was confirmed by the House of Bishops, in October, 1844.

## X.

FROM NOVEMBER, 1827, TO MAY, 1833.

Rev. CHARLES PETTIT McILVAINE was born in Burlington, N. J., graduated at Princeton in September, 1816, prepared for the Ministry under the direction of the late Rev. Dr. Wharton, of Burlington (except about twenty months of the period, spent at the Princeton Theological Seminary), and was ordained by Bishop White, in July, 1820. Either towards the close of this, or early in the following year, he was invested with the charge of Christ Church, Georgetown, D. C., where he soon acquired the reputation of an eloquent and fearless preacher. It is remembered, that Mr. M's election to the Chaplaincy of the United States' Senate, at its session in 1823 or 1824, caused quite "a sensation;" and also that war was waged against "the world, the flesh, and the devil," as exhibited in the official and "high circles" which gave him audience at the Capitol, with no less earnestness than with the same enemies manifesting themselves in more humble conditions perhaps, in his own parish.

In 1824, or 1825, Mr. M. was appointed Pro-

fessor of Moral Philosophy and Chaplain in the United States' Military Academy at West Point, and in the fall of 1827, was invited to become Rector of St. Ann's. That he here addressed himself to his work with the earnestness, and fidelity, and fearlessness of one who feels the dignity and importance of his station, and is conscious that, through Christ strengthening him, he may do all things, is shown by the result—a numerous, attentive, and attached congregation, and a large and continued accession of Church members.

Soon after he came to the parish a Bible Class was commenced, which was well attended; and other week-day services, with occasional seasons for prayer, were appointed. In May, 1828, a Sunday School was established, having the Rector's commendation, encouragement, and personal co-operation, which was soon in a flourishing condition, and became of much interest to the members of the Church.

In the spring of 1830, the pastoral labors of Mr. M. had so much impaired his health, that he was induced, with the consent of the Vestry, to visit England for its restoration. It being necessary for him to embark before he had an opportunity of taking formal leave of the congregation, he sent them a Pastoral Letter, containing such

expressions of good will, and such godly counsel, as the relation between them, thus temporarily suspended, seemed to require.

The pulpit of St. Ann's, during the Rector's absence, was supplied, for the first few weeks, by the Rev. *Samuel Seabury*, the present editor of the "Churchman," and afterwards by the Rev. *Chauncey Colton*.

Mr. McIlvaine's voyage out was protracted and boisterous, and he arrived too late for some of the most interesting of the English religious anniversaries.\* During his stay abroad, he visited the scene of Legh Richmond's labors in the Isle of Wight, an account of which was sent to the Sunday School. Towards the close of October, after an absence of about six months, he returned to his charge,—and, with restored health, and refreshed spirits, entered anew upon his pastoral duties.

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\* Rev. Dr. *Milnor*, then also in England, thus wrote, under date of June 14, 1830:

"I greatly regretted that brother McIlvaine did not arrive until after the anniversaries of the British and Foreign Bible Society, the several Missionary Societies, and the Prayer Book and Homily Society, and that the unpleasant effect upon his health produced by his exertions on two occasions, obliged him to decline speaking at subsequent meetings. As an evidence of the miserable character of the newspaper reports, a day or two ago the speech delivered by brother McIlvaine at the anniversary of the Military and Naval Bible Society was sent to him for correction by the Secretary, who had copied it from a newspaper, endeavoring to correct, as far as practicable, its many blunders. But, after all, it was so bad, that brother M. sent it back, with an intimation that it was beyond correction, and requesting that it might be entirely suppressed."

The year 1831 was one of awakened religious interest in the parish,\* which was manifested in the additions made to the number of communicants. This year, also, the Rector received calls from two important parishes, one of which was that of St. Paul's, Boston. Both were declined.

In the winter of 1831-2, Mr. McIlvaine, as "Professor of the Evidences of Revealed Religion and Sacred Antiquities," in the University of the city of New York, to which he had just pre-

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\* In the parochial report of this year, the Rector says :

"The congregation of St. Ann's, Brooklyn, under the blessing of God, is favored with a measure of harmony and general prosperity, for which he feels a debt of great thankfulness to the Shepherd and Bishop of souls. It has pleased the Lord, during the last year, to accompany the preaching of the word with signal evidences of his presence and converting grace. Many have been added to the number of the professed, and it is believed, faithful followers of Christ. The fruits of the Spirit have been manifested among the people, not only in their increased attachment to and attendance upon the ordinances of the Church. Baptism has been administered to more than twice as many as during any preceding year of the ministry of the present Rector. The Lord's Supper has had a large addition of Communicants. The several societies of the congregation are flourishing. A monthly meeting, in special reference to Missionary efforts, and for the dissemination of Missionary intelligence, has been productive of a considerable increase of affection for the Missionary cause. The Sunday School engages the warm interest of all classes in the Church, and is highly prosperous. Many of the teachers, and some of the elder pupils, have become hopefully pious, during the last year. The Bible Class has been well attended, and productive of eminent benefit to the minds and hearts of its members. The ordinance of confirmation was administered, in the spring, to 71 members of the congregation, almost all of whom are now communicants. Besides the Sunday services, there has been a regular lecture on Wednesday night; and during Lent, and four weeks of preparation for confirmation, there was another on Friday night. Before every Communion Sunday, there has been a preparatory lecture in the Church; besides a meeting in the Sunday School room, at which, on the Saturday night preceding communion, the Rector has met the communicants for prayer and exhortation."

viously been appointed, delivered at Clinton Hall, before the "Young Men's Society for Moral Improvement," a series of Lectures on the Evidences of Christianity, which were about the same time also presented, in substance, to his congregation. They have since been published in two octavo volumes, and received high commendation both at home and abroad.

The summer of 1832 will be remembered as the season of the cholera. Brooklyn did not escape the severe visitation, and during its entire prevalence here, Mr. M. was indefatigable in the performance among his people of all those duties which are expected of a faithful and sympathising Christian Pastor.\*

Mr. M. was elected Bishop of Ohio in September, 1832, and consecrated, together with the present Diocesans of Vermont, Kentucky,

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\* The following is an extract from the parochial report of 1832:

"Under the divine blessing, the condition of this congregation has been prosperous since the last report. Besides the usual services of the Lord's day, a lecture in the evening of Wednesday, and a large Bible Class on Tuesday evening, have been sustained during all the year, except the three last months, and have been greatly blessed. During the late prevalence of disease, the congregation have met for prayer and hearing the word, at six o'clock in the morning, twice in the week. A spirit of zeal and liberality in behalf of Missions, prevails and increases in the congregation. The Sunday School flourishes, and is full. The utmost harmony reigns among the people. The Rector has abundant reason to be thankful. Although surrounded with pestilence, scarcely any of his flock retired from the town on account of it, and the church was never better filled. Many of the communicants were unwearied and unsparing in their attendance upon the sick and dead. Through divine goodness, only nine of the congregation, and only two communicants, died by the prevailing disease."

and New Jersey, in St. Paul's Church, New York, on the 31st October following. He made a visit to his Diocese not long after, but did not enter permanently upon its duties until June or July, 1833,—remaining Rector of St. Ann's until the end of April. His farewell sermon to his people was published, and the following extracts will serve perhaps to revive, should they meet the eye of any of the congregation of that time, some of the feelings inspired by its delivery :

*“I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight,” &c., 2 Tim. iv, 6, 7, 8.* Do not apprehend, my brethren, that I am going to be guilty of such an outrage upon all modesty as to apply these words to myself, in the entire sense in which they were applicable to the circumstances and ministry of that eminent servant of Christ from whose pen they were received. My chief reason in their selection is the convenient introduction they afford to such topics as I desire to embrace in the present discourse. \* \*

Permit me, first, to take a brief survey of the past —And here I must begin by taking the cup of thanksgiving and speaking of the loving kindness of the Lord. It is now about five years and six months since we became associated together. How eminently God has been to me, during that time, gracious and merciful, slow to anger and of great kindness, I shall never know till I have found the depth of my own unworthi-

ness and have numbered blessings as many as the drops of the morning dew—as rich as the worth of immortal souls. I might dwell without ceasing upon the goodness of God to me in my individual and private capacity. I might raise an altar to the praise of God for his tender mercy to my family, which, while it has had death on every side, and has presented a mark which his shaft could easily have hit, and, during the last summer, inhabited the atmosphere of the pestilence, and was in and out among its victims, has scarcely been visited by a dangerous illness, and has been remarkably shielded from the usual calamities of life. But these are blessings to be remembered rather between parents and children, than the Pastor and his congregation. I would speak of those with which you have been more particularly connected. I have a debt of gratitude for the peace and harmony which have characterized our mutual relations. If the surface has been sometimes a little disturbed, it was no more than the ripple of an hour, which a right sense of the infirmities which beset the best might easily excuse, and which the main current of brotherly kindness and charity never felt. I believe it has been the happiness of very few of the Ministers of Christ to be blessed with a people more affectionate to them, or more at peace among themselves. My dear friends, you have been at least united in being always abundant in kindness to one who would be glad to think he had made you a more adequate recompense. I do believe that you have obeyed the injunction

of the Bible in esteeming him very highly in love for his work sake.

“ And here I cannot but remember, among my blessings, the kind and harmonious intercourse which has ever subsisted between the other congregations and Ministers of this town, on the one part, and this flock and myself on the other. We have not forgotten our respective peculiarities, nor lightly esteemed them ; but we have esteemed, as unspeakably more important, those great points of agreement which bind together all the disciples of Christ into one family of brethren ; which form the basis of their common hopes, the features of their common spirit, and will unite them hereafter and forever in a common and eternal inheritance of glory. The evidences of regard which I have received from the inhabitants of this town in general, and the Christian fellowship in which I have been permitted to live with the Ministers and members of other Churches, have contributed not a little to weave those bonds of attachment which now render the time of departure so painful. ‘ Let brotherly love continue.’

“ But the mercy which in point of importance infinitely transcends all others in a Minister’s course, is found in the fact of my unworthy labors having been accepted of God through the merits of the Lord Jesus, so as to be made effectual to the conversion of many souls to righteousness, as well as the increase of others in faith and love.      \*      \*      \*      \*

“ To what extent God has given me this

blessedness, I will not say, lest I should seem to boast and to desire your praise. I cannot think of taking any honor to myself for a work in which the power was so exclusively of God, and my agency was no more than that of the clay upon the eyes of the man that was blind from his birth. \* \* \* But while the praise belongs to the Lord, mine is the boundless debt of thankfulness. How many do I see in this assembly whose countenances recall that affectionate passage of St. Paul : 'What is our hope, or joy, or crown of rejoicing; are not even ye in the presence of our Lord Jesus Christ ? For ye are our glory and joy. For now we live, if ye stand fast in the Lord.' For each one of them I have a debt of love and gratitude that must endure forever. With each of them, I have a bond of relationship and of affection that must equally endure forever. In regard to all, I can say, with the venerable St. John, 'I have no greater joy than to hear that my children walk in truth.'

" But in taking a survey of the past, from the circumstances in which I now speak, one of the topics that rise most prominently, *is the discharge of duty*—how has this stewardship been sustained—have I fought a good fight, and kept, and faithfully contended for, the faith of the Gospel ? So far as the inquiry refers to the secrets of the heart—the hidden things of thought, and motive, and affection, and spirit, it would not be appropriate to urge it in this public discourse. My heavenly Father knows that in all my labors, I have been a poor miserable sinner.

It is enough to have such a witness. So far from feeling any disposition to glory in any thing I have done, I can do nothing now, in relation to my whole ministry, but bring all its public and social acts—all my discourses, and all the spirit and feeling with which they were delivered, to the fountain opened for sin and uncleanness, to Jesus the mediator of the new covenant, to the blood of sprinkling, to be washed from the defilement of sin, and accepted through infinite grace. But still, I may say, in some important sense, '*I have fought a good fight.*' I speak of the *contest*, in which I have been engaged, as good; and the *modes* and *weapons*, that have been employed, as good, without reference either to the spirit or the skill with which the contest has been conducted.      \*      \*      \*

"I have made it an invariable rule in my discourses to hold forth Christ, Christ crucified, to dying sinners, as the resurrection and the life.

\*      \*      \*      My sermon seemed never to have finished its course, till by some road or other it had arrived at the cross. My weapons always felt as if they had no power, till by some means or other they had been dipped in the blood of the cross. No passage of Scripture has ever stood before me so much like a pillar of cloud by day and of fire by night, to guide me how and what to preach, as that which I have so often repeated, '*Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption,*' 1 Cor. i. Blessed be God, for all

that I have learned from this one precious text ! It has been my pole-star. I ascribe whatever precious fruits God has given to my ministry, to my having been led to steer, amidst all varieties of modes and doctrines, by the unfailing light of this one truth, that Christ is made unto us wisdom, and righteousness, and sanctification, and redemption ; that to lead sinners to Christ is the only way to lead them to wisdom and holiness, as well as to justification and redemption ; and consequently that nothing can be done to make men holy in heart and life, or happy in the hope of peace with God, but in proportion as they are led to set their affections directly upon Christ. Faith and works, pardon and purity, are one in Christ Jesus. Out of his precious side came both water and blood. The same spear drew them both. Thus will he that cometh to Jesus derive from his death, by the same act of faith, as well the purification of his heart from the pollution of sin, as the justification of his soul from its guilt. Thus has it been my endeavor, by the help of God, constantly to preach."

"Secondly. The time of departure naturally suggests anticipations of the future. Paul was leaving the world, and looking forward to his crown of glory. I am exchanging this beloved vineyard for a field of labor unspeakably more arduous, and self-denying, and responsible. Henceforth there is laid up for me, in all probability, a great burden of care, with many trials, and I doubt not, many mercies. But of this I need not speak. Wherever the Lord may call

me to do or suffer, I trust I can say without boasting, ‘I am ready to be offered.’ \* \*

“ Thirdly, the time of a Minister’s departure is naturally one of counsel and exhortation. I would say a word for my dear brother, who is now over you in the Lord, and whose pulpit this, so dear to me, has now become. I am sure that you have only to know him; especially as a laborer for Christ and a Pastor from house to house, to love him as you have loved me, and with much more reason. He knows how to preach the cross both in season and out of season. He needs no better commendation. I pray for him, that whenever he stands in this desk, or is preparing to do so, he may be filled with the Holy Ghost, and may always ‘come to you in the fulness of the blessing of the Gospel of peace.’ And this also I pray, that when you hear the word at his lips, you will receive it, not as the word of man, but, as it will be, the word of God, which effectually worketh in them that believe; so will it make you wise unto salvation.”

Then follows, “A word to those with whom” he had “broken bread,” with an exhortation, among other things, “to cherish the Sunday School as the nursery of the Church, and to multiply such fountains of light and health as widely as possible;” “A word to parents,” in regard to the religious education of their children; and “A word to the young,” especially those whom he “must leave without a saving interest in the righteousness of Christ.”

The congregation had contributed a very considerable amount for the benefit of Kenyon College. Their liberality, the Bishop said, had altogether exceeded his expectations, and would be "long remembered as a precious testimony of their affection for him whose appeal they had so kindly met."

The visits of Bishop M. to the parish, since his removal to Ohio, have been frequent, and always gratifying to those who were of his flock here, as affording an opportunity either of a renewal of personal intercourse, or of hearing from the pulpit the voice of one who was so "long time with them" in a most endearing relation.

Since his entrance upon the discharge of his present trust, the Bishop has been so much before the Church by his official acts or his writings, that this publication could hardly convey any information respecting him not already in the mind of every one. Besides sermons on various public occasions, and addresses and charges to the conventions of his diocese, to which particular importance has been attached by the discussions that have agitated our communion, he has published a large volume on the "Oxford Theology," a work on "Justification," and an edited edition of "Melville's Sermons."

He has made, also, a visit to England in promotion of the interests of Kenyon College.

The following table embraces the names of the Delegates to the Convention during this Rectorship, and a summary of the parochial reports:

1828—Rev. C. P. McIlvaine.		and by him given to G'k M., 100 00
No Laymen attended.		
Baptisms (infants 31, adult 1) - - - 32		\$537 87
Marriages - - - 10		
Funerals - - - 40		
Communicants (added 32, died 3, removed 2) - - - 195		
Collections — Missionary Society - \$89 00		
1829—Rev. C. P. McIlvaine.		
Matthew Clarkson.		
Fanning C. Tucker.		
Jehiel Jaggar.		
Baptisms - - - 37		
Marriages - - - 11		
Funerals - - - 31		
Communicants (added 33, removed 13, died 6, erased as not ac- counted for, being re- ceived from late Rec- tor 12) known - 194		
Collection—Miss'y, \$61 00		
Episcopal - 44 29		
Diocesan - 18 75		
	\$124 04	
1830—(Rector absent. No pa- rochial report.)		
Fanning C. Tucker.		
Joshua Sands.		
Matthew Clarkson.		
Collection—Missions, Do- mestic - \$248 81		
Foreign - 132 06		
Liberia - 7 00		
Greek Missions, from a Friend 50 00		
To constitute the Rector patron of Miss. Soc.		
1831—Rev. C. P. McIlvaine.		
Robert Bach.		
John M. Gamble.		
Baptisms (children 68, adults 16) - - - 84		
Marriages - - - 21		
Communicants (added 88, removed and de- ceased 45) - - - 254		
Confirmed - - - 71		
Collection—Miss. \$461 70		
Sunday School, 150 00		
B. and P. B'k Soc. 90 00		
Colonization Soc. 43 20		
Self-support'g Sch. in Delaware, 100 00		
To the Poor, 200 00		
Prot. Ep Ed. Soc. 200 00		
	\$1,245 39	
1832—Rev. C. P. McIlvaine.		
F. C. Tucker.		
John M. Gamble.		
Baptisms (children 26, adults 9) - - - 35		
Marriages - - - 14		
Communicants (added 59, died or rem. 21) 292		
Collection—S. S. \$120 20		
B. and P. B'k Soc. 55 44		
For the Poor, 400 00		
Diocesan Fund, 15 00		
Diocesan Miss. 118 03		
D. & For. Miss. 854 00		
Ch. at Fayetteville, 82 77		
Ed. of Candidates for Ministry, 200 00		
	\$1,845 44	

## XII.

FROM MAY, 1833, TO JANUARY, 1845.

So far it has been our province to speak of those who have either ceased from their earthly labors, or are engaged elsewhere in the Master's service, and whose ministry here, therefore, may pass under review, or be made the subject of decorous remark, without any infringement of conventional rules. We have now to refer to what is present and before us, and hence our duty is greatly more difficult, because more delicate. Yet, surely, we may be permitted to "speak of the things we have seen," and to avail of that knowledge of others which may legitimately subserve the object proposed—that of embodying the leading incidents in the history of our Church.

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Rev. BENJAMIN CLARKE CUTLER is a native of Jamaica Plains, Roxbury township, Massachusetts. It is said that his determination to enter the Ministry cost him a severe struggle; not, indeed, that he did not sufficiently realize the obligations of his Christian profession, but his thoughts and inclination had long been turned towards another pursuit, in which he was

then actively engaged. The Episcopal Church in Massachusetts at this time (1817 or 1818) was in a very low state, small in numbers, and exhibiting little comparatively of that life and spirituality by which it has since been characterized. It was greatly felt, that active and zealous men were needed in the Ministry, and Mr. Cutler's friends earnestly besought him to commence a course of preparation for this work. Their importunities—according, probably, with his own convictions of duty, after mature reflection and prayer—at length prevailed; and after passing the usual collegiate period at Brown University, he graduated in September, 1822. His theological studies were prosecuted under the direction of the Rt. Rev. A. V. Griswold, Bishop of the Eastern Diocese, by whom he was admitted to the order both of Deacon and Priest,—to the latter, with the Rev. Theodore Edson, in St. Ann's Church, Lowell, at the time of the consecration of that Church, in March, 1825.

His first charge was that of "Christ Church," Quincy,\* in the vicinity of Boston, where he

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\* The *Gospel Advocate* of this period thus speaks, in reference to the ordination and settlement of Mr. Cutler:

"This ordination is an event of peculiar interest to the Church at large, and particularly to the society at Quincy. For many years that parish, having been destitute of a Rector, has been in a low and de-

remained for seven years, and where his labors were much blessed. The communicants increased ten fold,—from *eight or nine* to *ninety*,—the Church was twice enlarged, and before he left a subscription was opened for the erection of a new edifice, which was accomplished under his successor. Christmas, 1827, completed a century from the formation of the Church,

pressed state, though they have sometimes been supplied with lay readers, and have occasionally had the services of clergymen. We trust, however, they are no longer to be dependent upon occasional assistance, but that the gentleman now admitted to orders will long continue with them, and prove to them, and to those who may hereafter become connected with them, a faithful watchman upon the walls of Zion. May the great Head of the Church vouchsafe his blessing upon them. It may not be amiss to state that the venerable ex-President John Adams [who was present at the ordination] has given to this society the privilege of taking from his quarry a sufficient quantity of stone to erect a church whenever they are disposed to avail themselves of the gift."

On opening a subscription, some time afterwards, to build a new church, the question was agitated, in reference to the liberal offer of Mr. Adams, whether the stone should be used in a hewn or rough state. Mr. Cutler's opinion was thus given :

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But Nature's humble vale demands  
No costly offerings at our hands.

Her temples, like her hills, should rise  
In simple grandeur to the skies ;  
Her altars, like her offerings, be  
Ample, and true, and pure, and free.

The stones the patriarch Jacob found,  
His prayers and tears made holy ground,—  
*Unhewn, unpolish'd*, in his hands,  
The altar of the desert stands.

The new edifice, however, was not commenced until after Mr. C. had left the parish, and then it was preferred to construct it of *wood*!

and in a sermon preached by Mr. C. on the occasion, much interesting information as to its history is given. Its first Rector was Rev. Ebenezer Miller, a graduate of Harvard University, ordained by the Bishop of London, and employed by the "Society for propagating the Gospel in foreign parts," which contributed £60 a year for his support. His ministry continued until his death in 1763, a period of thirty-six years. Rev. Edward Winslow, also a graduate of Harvard, followed. After the commencement of the Revolutionary War, thinking it inexpedient to use the prayers for the Royal family, and being unwilling to perform the service without them, he came to New York, in which city he died some years afterwards, and was buried under the altar of St. George's Church. From 1777 to 1784, Mr. Cleverly, who is spoken of as a very worthy man, officiated as lay reader; and from the latter date until 1822, the Church was only occasionally opened, as the assistance of clergymen or lay readers could be obtained. It appears that the venerable Society above named continued the £60 a year towards the salary of a Minister for this Church for *half a century*—amounting altogether to more than \$13,000! The following paragraph of the sermon is in allusion to this fact:

“ The friends of religion have spared no expense in furnishing this Church with the means of grace. Let us be ready to furnish them to others with the same liberality. Let destitute Churches in this State, and in the Western forests, never plead in vain ; and even should the cry come to our ears from perishing millions over the waters, let us remember, that the cries of this very Church were heard for fifty years continually across the Atlantic ; and that 3000 miles of ocean afforded no excuse for withholding aid. ‘ Freely ye have received, freely give.’ ”

The reader will not fail to perceive that the Minister at Quincy gives here at least an intimation of the views in regard to Missions, which have since been more fully developed by the Rector of St. Ann's.

In 1829, ill health compelled Mr. C. to relinquish, temporarily, his professional labors, and to travel. It was his intention to return to the parish should his health become re-established, but this hope not being realized, he formally resigned the rectorship in the following year.

In a voyage to Savannah (accompanied by Mrs. C., and his sister and family), he encountered a violent gale off Cape Hatteras, and for seventy-two hours was in momentary expectation of being engulfed in the deep. The Sunday after his arrival at Savannah, he preached

in "Christ Church" in that city from the words, "*What shall I render unto the Lord for all his benefits?*" His health continuing to decline, he made a journey on horseback to Saco, in Maine, where, in July, 1830, he took charge of "Trinity Church," for three months; but in the fear of a northern winter, a temporary call was accepted to three parishes in Loudoun county, Virginia,—Leesburg, Aldie, and Middleburg. While here, Mr. C.—still, apparently, in a state of bodily weakness—wrote to his late parishioners at Quincy an affectionate and affecting farewell letter, in which he referred to the circumstances which prevented his taking personal leave of them the previous summer, and reminded them generally that the warnings and instructions he had given during his ministry among them stood charged against them and against him, as either "faithfully or unfaithfully delivered and received," and they were enjoined to consider, whether these instructions and warnings, imperfect as they may have been, would not, if unimproved, leave them without excuse in the day of account. The communicants were addressed as his immortal *relatives*, with whom, already "joined in spirit," he anticipated a "joyful meeting" where there would be no more separation. He exhorted them to be "earnest," to be "humble," to be

“charitable,” in their religion—not charitable in any sense that implies indifference as to what men believe, but which “makes allowances for men, both as to what they believe and what they do.” They were urged to continual reading and meditation upon the Bible; there they “would see *charity* described.” “Go,” said he, “to the Bible to learn your *doctrines*; hear your preacher, but hold fast your BIBLE.” They were exhorted, also, to “be steadfast and unmovable” as “members of a pure and Gospel Church,” and not to be “carried away by divers and strange doctrines.” Commending his successor to their kindness and prayers, he bade them “farewell,” pointing them to “the right hand of God” as the goal at which they should strive to meet, when “the trials and wanderings of life” were past.

An invitation was extended to Mr. C. to become Rector of Grace Church, Providence, but continued delicate health induced him to decline it. A call some time afterwards to the Mission Church of the “Holy Evangelists,” in the city of New York, was accepted.

During the eighteen months of his ministry here, commencing the 8th of December, 1831, he was “instant in season and out of season” in the discharge of his varied duties, and his labors were cheered by the prosperity of the Mission,

and the satisfaction of all who were in any wise connected with it. About sixty persons were added to the communion, Sunday and Infant Schools, numbering more than four hundred children, were established, and from \$1000 to \$1200 distributed through his hands to the poor. His intercourse with the members of his charge, which, from the prevalence of the cholera, and from their peculiar state and condition, was necessarily frequent, and consumed his entire time during the week, so commended him to their affections, that the separation from them, when it came to be made, showed the exceeding strength of the tie that united them. Perhaps the connection of Pastor and people was never dissolved with a greater sacrifice of feeling, produced in this instance rather through the urgency of friends than from a desire of the Missionary to leave his interesting field of labor.

Mr. Cutler was called to St. Ann's on the 11th of February, 1833, was instituted into the rectorship on the 21st of April, and opened his ministry here on the first Sunday in May, with this text, "*Not by might, nor by power, but by my Spirit, saith the Lord,*" Zech. iv, 6.

To a casual observer, looking to the "things that do appear" merely, and without any reference to that sustaining grace upon which the

true Christian Minister so entirely relies, there might seem in the prospect much to intimidate and discourage. The peculiar acceptableness of Mr. McIlvaine's pulpit ministrations, the readiness of his extemporaneous efforts, the favorable impression which the delivery and publication of his Lectures on the Evidences of Christianity produced, and his recent elevation to the Episcopate, added to the remembrance of his deportment during the pestilence of the previous summer, gave him a strong hold upon the sympathies and affections of those with whom his pastoral relations were now to cease. Under these circumstances,—and considering the tendency of even unessential differences, more or less prevailing in all congregations, to disunite the members on every change of Minister, who is for the time a common bond of union,—it would not have been matter of surprize if his successor had failed to meet, at once, with that appreciation and favor which otherwise could not be withheld. No higher commendation, therefore, of the new incumbent need be desired than the fact, that the interest in the instructions from the pulpit remained undiminished, that entire union and peace continued to reign in the parish, and that the income of the Church very considerably advanced. The present and late Ministers, drink-

ing continually at the same exhaustless fountain of Truth, imbibed as a consequence the same spirit, and the gifts of each, though differing in their nature, were by the divine blessing made effective to the same great end.

St. Ann's had already shown an interest in the Missionary cause, and that interest was not now suffered to decline. The new Rector had, from the beginning of his ministry, as before intimated, been an ardent advocate of Missions, in the largest sense of the term. He had contended that it was the duty of the Church to engage in and carry on the Missionary work, and that she could not at all discharge her obligations, or indeed be a *living* Church, without being so engaged. "Go preach the Gospel to every creature," was a command which, in its spirit at least, was held to be binding on all "who named the name of Christ." In commencing his ministerial duties here, therefore, he at once approved of and continued the monthly meeting for prayer and the communication of Missionary intelligence, as the most certain method of keeping alive and increasing the Missionary spirit.

On the recognition by the Church, through the General Convention of 1835, of the principle above referred to, the establishment of the Board of Missions, and the appointment of

the Domestic and Foreign Committees to superintend and conduct the Missionary operations, the Rector of St. Ann's became a life member of the Board, and a member of the Foreign Committee. The duties of this Committee, to which he has been regularly re-elected since, have engaged much of his attention and time, and on two or three occasions, in the low state of the Missionary treasury, he has undertaken journeys for the purpose of presenting the subject to the Churches, and obtaining the necessary aid to prosecute the work in hand. During all this period, whatever may have been the immediate embarrassments, or difficulties to be surmounted, or the disheartening aspect of the future, and whoever else may have desponded, he has never at all relaxed his exertions to swell the amount of funds, in which he has ever found a ready response from his people, nor—with a momentary exception, perhaps—faltered in his confidence that the existing arrangements to carry on the Missionary work would eventually be sustained by the Church at large.

Mr. Joseph Sands, a member of the Vestry, has also represented this Church for several years in the Board of Missions.

Among the first acts under the new rectorship was the establishment of the *Second Sun-*

*day School*, in order to provide instruction for those children of the parish who could not gain admission to the other school on account of its already crowded condition. It was for a considerable period embarrassed and restricted in its benefits by the want of a suitable room, but after much exertion on the part of the Minister, and persevering self-denial and patience of the Superintendent and teachers, this was obviated. The Sunday Schools have ever been regarded by the Rector with affectionate interest and solicitude, and considered as a blessed means of sowing in the young heart that good seed which alone can "bring forth fruit unto eternal life." That this interest and solicitude suffer no diminution, is evinced by his continued visits and instructions, even when bodily weakness and the pressure of other duties would readily excuse their omission.

A *Bible Class* was commenced in the early part of the present Ministry, and continued for some time, when, being found to encroach on other meetings and duties, it was suspended.

Extra services have been held in each season of *Lent*, both in the Church and Chapel. In the years 1834 and 1835, an early hour of the morning was set apart for this purpose, when the attendance was very respectable, and the pe-

riod was marked, as perhaps in some other years, by great interest and solemnity.

Several lectures on the leading doctrines of the Bible, as interwoven into the liturgy and services of the *Church*, were delivered about this period.

At each recurring season of *Confirmation* in the Church, a series of preparatory lectures and instructions, particularly adapted to the subject, has been addressed by the Rector to those who were looking to a participation in this rite, and to others feeling sufficiently interested to be present.

In the fall and winter of 1842-3, a course of (Wednesday evening) lectures was delivered, on *The Life and Character of St. Paul*, which were heard with much interest and edification. Great importance was attached in some of these lectures to preparation,—study,—acquisitions,—to a right and successful discharge of the ministerial office; and the Apostle Paul was instanced as an eminent example of a Minister thoroughly furnished for his work. It is gratifying to remember, how entirely the views then taken on this subject corresponded with those recently set forth in St. Ann's by a respected brother Presbyter, and three of our venerated Bishops.

The general scope of these lectures may be gathered from the principal points discussed, and the texts, as here presented :

- I. General character of St. Paul's piety. 2 Cor. xi, 22, 23—"Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they Ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft."
- II. Paul the Persecutor. Acts ix, 1, 2—"And Saul, yet breathing out threatening and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters unto Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."
- III. Paul the Convert. Gal. i, 23—"But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed."
- IV. Paul the Convert (continued). 1 Tim. i, 16—"Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting."
- V. Paul *called* to the Ministry. Gal. i, 15, 16—"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."
- VI. Paul the Preacher: 1, Evangelical. 1 Cor. i, 17—"Christ sent me not to baptise, but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect."
- VII. Paul the Preacher (continued): 2, Experimental; 3, Controversial; 4, Successful. 2 Cor. iv, 13—"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."
- VIII. Paul triumphant in death. 2 Tim. iv, 7—"I have fought a good fight, I have finished my course," &c.

If the space could be spared, an insertion here of the texts which have formed the leading sub-

jects of discourse for a series of years would doubtless be both acceptable and profitable, as assisting the recollections of those who heard them, and as giving to others an idea of the general character of the preaching which it is the privilege of the members of this Church to enjoy. It may suffice to say, however, that "Christ crucified"—Christ the only and all-sufficient Saviour—has emphatically marked these ministrations. Amidst all other topics, this great truth has never been forgotten, or overlaid, or thrust out of its due prominence in the Gospel portraiture. Nor must another characteristic be passed over,—the entire absence of a controversial spirit. While there has never been any concealment of opinions, the points in dispute between different parties in the Church have not been unnecessarily obtruded into the pulpit. Error has been combatted or reproved, less by any direct exposure of its gloss or enormity, than by holding up for reception or approval its opposite truth. The flock has been uniformly led beside "the still waters," as well as "in green pastures."

Two hundred and thirty-five persons have been confirmed, in St. Ann's, at five different times, during the present rectorship, and five others of the congregation were confirmed in St.

John's, in February, 1839—making in all, *two hundred and forty*.

There have also been, up to the first of January, 1845, *seven hundred and fifteen baptisms, one hundred and sixty-four marriages, and three hundred and sixty burials*.

On the 24th of April, 1836, an ordination was held in St. Ann's, when the Bishop of the Diocese admitted the Rev. *Wm. W. Niles* to the Priesthood, and Mr. *Calvin Colton* and Mr. *Nathaniel P. Knapp* to the order of Deacons, the Rector of the Church and the Rev. Mr. Diller, then of St. John's, assisting in the services. On Sunday, the 3d of November, 1844, the Bishop of the Diocese admitted to the order of Deacons Mr. *Alfred Augustine Watson*. The sermon was preached by Bishop Kemper, and the candidate presented by the Rector, Rev. Mr. Bancroft, Assistant Minister of the Church, reading the lessons. Mr. Knapp and Mr. Watson had long been members of St. Ann's, and teachers in the Sunday School.

Mr. *J. Carpenter Smith*, ordained in New York in July, 1842, and Mr. *Charles Bancroft*, ordained at Quebec in July, 1843, were also members of St. Ann's at the period of their ordination, and had successively the charge of the Second Sunday School.

Rev. *D. V. M. Johnson*, formerly of Trinity Church (since changed to St. Luke's) in this city, now of Islip, L. I., Rev. *L. Van Bokkelin*, Chaplain and Teacher in St. Paul's College, College Point (Flushing), Rev. *Peter S. Chauncy*, Rector of Christ Church, Rye, N. Y., Rev. *Jas. P. F. Clarke*, Manhasset, L. I., Rev. *James Adams*, Missionary at Flemington and vicinity, N. J., and Rev. *John I. Tucker*, have all, at different periods, been connected with the congregation and Sunday Schools of St. Ann's.

When the present Rector assumed the charge of the parish, there was but one other Episcopal Church in Brooklyn. In the month of September, 1833, the Church being unable to accommodate all who wished to obtain seats, or all who were at least desirous of enjoying Episcopal services, measures were taken to establish a Mission or Free Church, and the Rev. *Thomas Pyne*, (who, with the Rector of St. Ann's, was mainly instrumental in commencing and forwarding this work,) was engaged as the Missionary. Services were the first year held in the Public School Room in Middagh street,—the following gentlemen being a "Committee of Management": Conklin Brush, Wm. Betts, Horatio N. Pettit, David Gardner, Jr., Charles Congdon, N. Luquer, Wm. L. Hudson. Mr. Gardner had

belonged to St. Ann's, but was now connected with St. John's. The rest were members of St. Ann's; and, with the exception of Mr. Pettit, so continued, although rendering all needful service to the new undertaking. Subsequently, a building which had been used as a place of worship by the First Baptist Congregation was obtained and fitted up for the newly-formed one, which received the name of *St. Paul's*. Mr. Hudson and Mr. Pettit were the first Wardens, and afterwards Mr. Brush succeeded Mr. Pettit, and Mr. Wm. R. Dean became one of the Vestry. Mr. Pettit took charge of the Sunday School, and drew his teachers mostly from St. Ann's congregation, who yet, in entering this destitute and inviting field, did not, except in some few cases, think it necessary to dis sever, even for a time, their connection with their own Church. These teachers engaged in their labor with much self-denial and perseverance. The females, especially, some of whom had been in Sunday Schools under two former Rectors, went cheerfully to the work of visiting the poorer families, searching out untaught and unclothed children, and then uniting with their benevolent friends of the Church, and others, in providing comfortable garments, that these children might go and be taught the most important of all knowledge.

*Christ Church* was founded in May, 1835, principally by members of this parish whose residences were in South Brooklyn, then beginning, after the establishment of the South Ferry and the opening of the Railroad, rapidly to settle. The Rector of St. Ann's held services preparatory to commencing this enterprise, as early as the preceding year. In his parochial report to the Convention of 1835, he says—"A new Church has been formed the past year, chiefly out of this congregation, called 'Christ Church,' and measures are now in a train to erect an edifice suitable to the present flattering prospects of this growing city." The edifice was not commenced until 1841, the corner stone being laid by the Bishop of the Diocese on the 26th of June of that year. Dr. Cutler delivered the address on the occasion, from the words in St. Matthew xvi., 18, "Upon this rock will I build my Church."

In April, 1836, *Trinity Church*, Clinton Avenue, was consecrated, and in 1837, *St. Mary's*, at the Wallabout, was opened for public worship, the Rector of St. Ann's assisting in the services, and her members consenting to form part of the vestries, and otherwise promoting the undertakings.

Much the same may be said of *St. Paul's*,

Flatbush. It was built mainly by a vestryman of St. Ann's, Mr. Clarkson.

*Emmanuel Church*, also, although established in the first instance by members of Christ Church, subsequently drew upon this parish for some of its most active managers and substantial supporters.

Thus it is seen, that the same liberal, expansive (and it may be added, Gospel) spirit which impels St. Ann's to aid in sending forth the "light and truth" of Revelation to the benighted nations abroad, as well as to her religiously destitute brethren and children in the West and South, urges her also to lend a cheerful hand in multiplying at home the peculiar blessings of which she is herself possessed.

In 1839, the third *Rectory*, a substantial brick house, was built in the Church yard, fronting Sands street. It was first occupied in the spring of 1840.

In September, 1841, a *Parish Library* was opened to the free use of the congregation. The books had been in part collected from different members by the Rector, and others purchased. The printed catalogue embraces nearly three hundred volumes, and considerable additions

have been made since. Very many persons have availed themselves of the benefits, and appreciate the value, of this Library.

The arrangements necessary to form an *Orphan Asylum* were made in St. Ann's Church, in the year 1833, and one of the female members, besides having been First Directress from the commencement, has labored in its support with an ardor and perseverance that are worthy of all praise. Others, also, have manifested their interest in this charity, either by their liberality, by acting as officers, or by some other service in its behalf. A former Sunday School Teacher at St. Ann's has been for some years Superintendent of the Asylum Sunday School.

An *Education Society* was established many years ago, perhaps during Mr. Henshaw's ministry, which was continued until 1836 or 1837, when it appears to have dissolved. By its means for a long time, a very considerable amount of funds, assisted by fairs occasionally held, was annually raised, of which more than two thousand dollars were paid over to the Theological Seminary of Virginia.

A congregational *Dorcas Society* was long in existence, but has recently been suspended,—temporarily, it is hoped, for although there is a similar society belonging more particularly to

one of the Sunday Schools, a general one is still greatly needed.

Some twenty-five or thirty years since, several ladies, among whom the venerable Mrs. SANDS was the active spirit, associated under the name of the *Louisian Society*, for the purpose of educating poor children, and fit them for usefulness. The establishment combined the several objects of the Day, Sunday, and Infant Schools, and a House of Industry. A teacher was provided, and the ladies superintended in turn. After having been continued for a long time, the school was finally given up, under the rectorship of Mr. McIlvaine,—it is said, with exceeding reluctance; and it is certainly much to be regretted. Would that the mantle of its chief manager might fall on some of the younger females of the congregation, and that similar institutions might rise up to bless the poor around us.

A meeting for prayers, and recollection of the instructions of the Sabbath, has for years been held on Monday evening of each week, at the house of Mrs. Sands, which is said to be attended with much interest.

In the fall of 1841, a *Fair* was held by the ladies of St. Ann's in aid of Jubilee College. The amount raised was \$400, which was gratefully acknowledged by Bishop Chase.

Besides what would be placed under the head of collections, St. Ann's has given various sums towards the erection and repair of Churches; and a set of Communion Plate was presented by members of this congregation to the African Mission.

April, 1843, completed ten years of the present ministry. The Rector had in this time preached *one thousand* sermons, and in other ways presented to his flock the great subject of his embassy. In addition to this, they had enjoyed during this period the privilege—which is granted to but few other churches—of hearing not only many of the distinguished Presbyters, but most of the Bishops of our communion, who have generally in their sermons brought out and given prominence to those chief doctrines of Scripture which had before been topics of discourse by our own Minister. Surely, of all others, *this* people cannot plead ignorance of “that Light which is come into the world.”

The out-door labors of the parish, added to those of preparing for the pulpit, had become so increased and onerous, that the Rector well nigh sank under them, and was obliged to seek a respite. His physician and many friends suggested and urged a voyage to Europe, which

was finally determined on. He preached a parting sermon on the 7th of May, from the words, "*Seek ye first the kingdom of God*," &c., and expected to have embarked in the course of that week, but was detained until Monday of the next week, when, accompanied by Mrs. Cutler, and amidst the regrets and blessings of all, he sailed in the packet ship "Stephen Whitney," for Liverpool—being attended down the bay by many of the congregation, and others.

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That the parish was now in a very prosperous state may be inferred from a comparison of the income of the Church at three several periods :

From 1828 to 1833, . . .	\$ 8,903 61
From 1833 to 1838, . . .	11,833 73
From 1838 to 1843, . . .	18,769 74

The degree of D. D. was conferred upon Mr. Cutler in the year 1835, by Columbia College, New York.

Many invitations from eligible parishes in different parts of the country have been extended to Dr. C., but the hope is indulged that as he has not been, so he will not be, induced to surrender his present station in the Church.

☞ The following four pages are extra, and may be read or not. They are, however, commended to the serious consideration of all who do not desire to see their Ministers prematurely destroyed by being overtired. Others can pass them over:

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The extracts copied below, in relation to the labors of clergymen, although of considerably extended application, are of more particular interest to some of the parishes in Brooklyn. They are from the pen of a gentleman, who, being a physician, an author, and a Sunday School teacher, may be supposed to know by experience something of the amount of mental and physical labor the human system is able to bear. A reason for introducing the subject here is, that though the evil has long existed, no reform is likely to take place, unless first moved by laymen, —for the victims will rather suffer on, or seek relief by removal, than subject themselves to the odium of innovating upon a custom which is yearly depriving the Church of some of its most valuable Ministers :

“ It is certainly enough for any one to write two sermons in a single week habitually, provided they are *studied* as well as *written*. This

kind of labor, mental labor I mean, is exceedingly exhausting, although they who have never labored in this way seem to have no idea of it; and not a few who labor hard in this way, and suffer as a consequence, do not seem to know what ails them. Multitudes of Ministers and teachers, and other literary men, destroy themselves every year, by this overtaxing the brain and nervous system; when a little less study, and a little more exercise, would have been the means not only of saving their health, but of prolonging their lives. \* \* \* \*

“ What are the demands which, in point of fact, we make of them ? First, we require two sermons of them. Secondly, we require them to give us extra sermons, lectures, &c. Thirdly, we require them to be ready for funeral services, marriages, &c., and to visit the sick. Fourthly, they are expected to visit occasionally all the families of the parish whether sick or well. Fifthly, Ministers are expected not only to visit largely the sick and the well, and the schools into the bargain, but they must be at home *always*, to receive the calls of all who wish to see them, as well as those who only wish to hinder them, and these last in particular. For none of those who call to see a Minister will so soon complain that he is absent unnecessarily, consulting his own ease or pleasure, as those who, though they have least to say, call oftenest, and stay longest. Sixthly, they must be ready for every extra work of charity that comes along, and above all, to take an active part in all the crusades which are

to be made against the various forms of vice which exist among us, and usually to take the lead in them. They have no alternative but to enlist in such war, and to enlist too as officers, and not as mere private soldiers. Finally, they must not only do this,—the work of nearly half a dozen strong-minded, able-bodied men,—but they must rule well their own household,” &c.

“ Of the Minister, we are apt to make demands which not only border upon impossibility, but which are actually impossible, even for an angel.

\* \* \* \* \* The truth is, the pulpit duties of modern Ministers are altogether too great and arduous. If so much is to be made of sermonizing, as many suppose ; if a Minister is to be required to write, every week, two new sermons,—not merely scrawl them, but write them from the recesses of his own brain,—then there ought to be connected with him in the parish, a Pastor to perform the rest of the duties. No man, I say once more, who has a family to provide for, both as respects body and soul, and a body and soul of his own to be duly managed also, can do more for a parish than to study and write two sermons in a week, if they are studied and written as they ought to be. He must eventually suffer in the performance of the task ; and most men will sink under the burden in a few years.”—[*Dr. Alcott.*]

A former Rector of St. Ann's, who had charge of the parish when its duties, aside from those

of the pulpit, were scarcely half what they are at present, in a letter to the writer says, that his time here was wholly "occupied in the heavy parochial labors that were required, and in preparation for the pulpit." Another Rector, although coming as it were fresh to the parish, had not performed its duties *three* years, before ill health compelled him to suspend them for six months, and to make a voyage to Europe. It is not improbable, that three years more of *uninterrupted* service would have made it necessary for him to resort to the same expedient to renew his again enfeebled energies.

It may not always be remembered, that the Rectors of city churches are often called upon to visit the sick, or perform the funeral service, among those within their parishes who do not belong to their congregations,—transient persons, or those who never think of a clergyman, or of the "God who made them," until some calamity overtakes them. The amount of labor arising from such cases, is sometimes very considerable; and it is work—missionary work—which no conscientious Minister will decline, or seek to avoid; nor should his people desire him to do so. But, then, ought they not to lighten his burden in some other way?

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The general concerns of the parish, during the absence of the Rector, had been entrusted to Mr. CHARLES BANCROFT. On the 25th of July, Mr. B. was ordained to the ministry, at Quebec, by the Bishop of that diocese, and immediately appointed to the "Chapelry of St. Paul," in that city,—the appointment to commence on the first of the following October. Returning directly to Brooklyn, he was invested with the charge of the parish for the time being, and chiefly supplied the pulpit till the close of September. Different clergymen were provided for the previous and following periods. In June, Bishop McIlvaine brought to the notice of the congregation the debt and danger of loss to the Church, of the institutions at Gambier. In July, the Rev. Dr. Boone presented the claims of the China Mission; and in September, Rev. J. W. Miles those of the projected Mission to Syria. For the two latter objects, no collections were taken up. Subscriptions to the amount of about \$2,000 were obtained for the relief of Kenyon College,—being one-fifteenth part of the whole sum proposed to be raised. At the close of a sermon in the Church on the 3d of December following, from the words "My grace is sufficient for thee," the Bishop said he was gratified in being able to state, that the mission

upon which he entered some months previously, and which he commenced in St. Ann's, had just terminated successfully, and that the debt against the Church institutions in Ohio would "be wiped off" before he left the city. "I commenced my subscriptions in this Church," said he, "and here I end my labors by this public acknowledgment."

Mr. Bancroft officiated for the last time on the 24th of September, and was presented by the vestry with a vote of thanks, as a testimony of their satisfaction with his services.

The Rector's voyage out was of twenty-one days' duration, and a portion of it rough and tempestuous, occasioning much sickness and excitement, and did not therefore produce an immediate good effect upon his health. A partial benefit, however, was experienced after a season of retirement and rest. In London he met several of his parishioners; and hence he addressed a letter to his congregation at home. Oxford and Cambridge were among the various places visited in England, and a short trip was made to the continent. After about four months spent in the enjoyment of "Christian society," the homeward passage was taken in the packet ship "Sheffield," Capt. Popham, on the 5th of October. The Rector had at "this time re-

gained his strength up to that point when traveling is most profitable,"—in other words, when he might hope to be benefitted by a land journey.

The passengers had hardly left Liverpool before they "were overtaken by a violent gale of wind in the Irish Channel—between Holyhead and Tuscar light. This continued for three days, and at the expiration of that time, it is believed, most of the cabin passengers endured the distress of mind, sea-sickness, and fatigue of a whole voyage. From that time until their arrival, they had a succession of hard westerly gales, and also one most severe tempest from the southeast."

The passengers, however, were highly favored in each other's society, "having (in the words of Dr. C., whose account is here quoted), all that intelligence, piety, urbanity, and harmony of feeling and action could afford." On Saturday, the 11th of November, at eight o'clock, a pilot was taken on board, the ship being near the south side of Long Island, in 20 fathoms water. All seemed to be going on very well until about one o'clock in the afternoon, when the ship struck on Romer Shoal, lightly at first, but soon with such force as to excite the utmost consternation and alarm.

"In a few moments, all the cabin passengers came in a body into the ladies' cabin, and one of them called for prayer to Almighty God. The

ship was then striking with great violence and threatening almost instant destruction. Kneeling round the table, we poured out our hearts to God. When this prayer was offered, another was put up, and another. By this time the minds of all seemed more calm. We sat down, and some endeavored to encourage others with the hope of being rescued from the wreck. But most of the passengers were silent—revolving over the events which in the short space of an hour had taken place. Prayer was soon again called for by some of the passengers, and it was offered, and with a fervency, and with *responses* from many present, which it would be well to continue at all times. An hour had now elapsed. It was then proposed by our commander that we should take some refreshment: this was at first declined—many exclaiming that they had no appetite for food. Some joints of meat were placed upon the table, but none I think partook of them, the agitation of the ship requiring all our attention in order to keep our seats. We then arranged ourselves, the ladies on the sofas, and the gentlemen on the floor, and remained like persons awaiting a summons to ascend the scaffold. It should be remarked, that after the first mental shock was past, a great degree of calmness was acquired by all in the cabin, and soon by all in the ship. This may be attributed to two causes. Great pains had been taken from the commencement of the voyage to furnish every person that was destitute with the Bible and Prayer Book, and every copy of a grant from the

British and Foreign Bible Society in London, brought on board by the writer, was given away. Many tracts were also given and distributed throughout the ship. Divine service had been performed regularly in the cabin and in the steerage, the Captain himself taking the prayers as the priest in his own house.

“Again. There was among the passengers every form of religious profession—Churchmen, Presbyterians, Papists, Baptists, and Methodists. But, from first to last, not a note of controversy had been heard. And I verily believe that this absence of contentions, this “unity, peace and concord,” had great weight with careless men, in inducing a *belief in the truth of that religion*, which, under some form or other, all of us maintained. What a delightful prayer was that of our Saviour, “that all may be *one*, that the world may believe that thou hast sent me.” To these two causes I am inclined to attribute the comparative tranquility which, for ten hours out of twelve, was visible.

“But O, who can reveal what was working under this visible composure? Who can describe the process of thought which was resorted to in order to accommodate the soul to existing circumstances. Much was perceptible in the expression of the countenance, and in the tones of the voice; and the results of intellectual habits long formed were not illegible. From what sprung that ability to seize upon the consolations of religion, and to impart them to others, even while the very flesh was trembling on the bones?

Whence sprung the female fortitude which seemed hardly to desire the sympathy which was uttered or evinced? The previous *life*, the avowed principles and plain practice of every person now brought forth its proper harvest. How true is it, "that whatsoever a man soweth that shall he also reap." But whatever were their thoughts, I shall retain a high respect for all my fellow-passengers, on account of their self-possession throughout the whole of this awful night. I saw a gentleman return to the ladies' cabin, after all were driven out of it by the water, to recover some article of clothing for the servant of another passenger, who in the hurry had nothing on her head. And at the last moment of agony, when the Captain came to take in his arms a lady to carry her on the deck, I saw her insist upon his taking another lady, who, although unattended by any relative, was entitled to every respect. Indeed, it required sufferings like these to touch the deepest springs in the bosom of refined and cultivated minds.

"During the night, our excellent commander urged us to take refreshment. Bread and wine and water were handed around twice or three times at intervals, and O how solemn, and to some of us how *sacramental*, that refreshment!

"But previous to our removal to the upper deck, in order to prepare us all, and especially the ladies, for the exposure, the Captain came down, and recommended that tea and bread should be prepared for us, and then, said he, turning to me, 'and then, Sir, let us have prayers.' After par-

taking of this 'last Supper,' as we supposed, the 46th, the 130th, and the 107th Psalms, and the 27th chapter of the Acts, were read; a hymn was sung and prayers were offered. It will not appear strange that after this, even cheerfulness was in some measure acquired. It was now near midnight; previous to this, however, while the moments were slowly departing with a leaden step, one of the clergymen present selected from the Bible a text, and delivered a short but appropriate discourse, mingling the most pointed and personal application to his hearers, and especially to all who had not as yet publicly decided to be on the Lord's side. The text was, 'As Moses lifted up the serpent in the *wilderness*, (surely we were in a waste howling *wilderness* then,) even so must the Son of man be lifted up, that whosoever believeth in Him, should not perish, but have everlasting life.' John iii.

"It was now drawing towards midnight, and we had all been driven from below to the upper deck. The ship was not built in modern style, and the round-house was little more than a canopy over the companion way. The steerage passengers who had taken refuge there, were removed, and those from the cabin took their places. Every inch of room which remained, was granted to the women from the steerage—baggage from below being excluded, that as many of the people as possible might be sheltered; and here we sat in a dense mass looking at each other, and at death which was staring us in the face. Our captain was standing half way down the

companion ladder that he might converse with one and another, whose sorrows found vent in words. Every moment the water was rising below, and the ship was gradually and bodily sinking, and settling in the sea and in the sand."

Reference is then made to the providences which led to the rescue of the passengers,—the efforts of the steamer to find the wreck, and its final discovery by a blue light, "displayed, in the hurry or hopelessness of the attempt, on the lee quarter, which looked sea-ward, a direction the the very opposite from whence relief was to be expected ; and yet, in the very quarter where, by circumstances, it was to be found."

"As it respects ourselves, the last hour was the bitterest, the most hopeless, and the worst. How true is it, that 'man's extremity is God's opportunity.' The first hour on the wreck was one of excitement, agitation, lamentation, and visible and audible suffering. The last hour was one of silent and heart-rending, but smothered agony. All had made up their minds—all had acquired fortitude ; perhaps from different sources—all were subdued, affectionate, and respectful to each other. Social prayer, which had been resorted to again and again below deck, seemed now to be a dispensation which had past away and given place to that individual application to the Saviour of sinners which immediately precedes death. Every soul seemed wrapped in its own meditations.

\* \* \* \*

“ Our watches now told us that midnight was past, and the *tide*, which the captain said would go down and leave the ship dry in the cabin, continued to rise within, while by the almanac it had been falling for two hours or more outside the ship. Alas, some of us knew that it was a *tide*, which, so far as we were concerned, would never go down. One gentleman observing his watch to have run down, took his key to wind it up, but suddenly stopped, and said, ‘ I shall have no further *use for time*,’ and replaced it in his pocket in its silent and death-like sleep.

“ It was about this time that a steerage passenger on the deck gave notice that an object in the distance appeared to be approaching. There was a rush to that side of the ship, but nothing could be seen. The officers of the ship looked, but gave no encouragement. Shortly this person again made the same report; all eyes were employed, but in vain. A third exclamation was uttered, and now the captain placed himself where the best sight could be obtained, and after looking through his glass, expressed *hope*, and then *confidence*. *A few sparks were emitted from the dark mass, and a shout pealed from the deck, ‘ a steamer has arrived! ’*

“ Who can tell what was felt at this moment? God grant that none of the readers of this may ever know the transition which was then experienced.

“ Parents and children embraced: husbands and wives, nay strangers were seen clasping each other, and expressing and uttering their awful joy.

A young gentleman burst into the middle of the crowd, and said to the writer, ‘Now let us *praise God.*’ He rose and repeated the doxology, ‘Praise God from whom all blessings flow,’ and there arose a hymn of praise from one hundred voices on that dark deck, accompanied by the deep base of the surrounding billows,—which bore upwards the gushing emotions of our hearts, and rendered to Him whom it was due, the whole praise of our deliverance.

“In six hours afterwards we were at home.”

The length of time which elapsed after the sailing of the Sheffield, without the appearance of the expected passengers, naturally created much uneasiness and apprehension as to their safety. The news, however, of the disaster to their ship, and the peril in which their lives had been placed, was received simultaneously with their arrival at the Rectory early in the morning of the 12th of November. They immediately retired to rest, which, after “a day and a night” thus passed “in the deep,” may well be supposed to be both welcome and needful. The morning instruction in Church was drawn from the words of the Psalmist, as quoted by St. Peter, “The eyes of the Lord are over the righteous and his ears are open unto their cry.” In concluding his sermon, the preacher made a happy and touching allusion to the events of the preceding

night, considering the rescue and restoration of him in whom, as their friend and spiritual guide, this people felt so deep an interest, as affording an illustration of the truth of the text to which no one could be insensible. “The eyes of the Lord,” said he, *were* indeed over his servants for good, “and his ears open unto their cry.” To many of the congregation this unexpected reference to their Pastor conveyed the first intelligence of his return.

In the afternoon, the flock had the happiness of seeing their restored Shepherd, and of hearing his voice in the Evening Service,—he having first visited the schools as hereafter noticed. “A Hymn of Gratitude,” written for the occasion of his return, by a teacher in the Sunday School, was sung by the choir on his entrance. The scene of congratulation and welcome exhibited after service, is thus described by a spectator, in a letter to a friend :

“The eagerness with which the opportunity was embraced, at the chancel, to welcome and congratulate the Pastor, showed that ‘gladness’ had indeed visited the fold. Here, was to be seen, in mourner’s attire, a group of persons to whom he had evidently administered consolation in affliction, struggling to subdue their agitated feelings, that they might give him a calmer greeting. There, many pressed anxiously forward,

to be among the first to take his extended hand,—some silently, whose feelings were too deep for utterance, and others in a very tumult of joy. The gathering soon became so dense as to threaten to exclude the ‘little ones’ who had waited impatiently an opportunity to ‘pluck his gown to share his smile;’ and some, who might previously have received particular tokens of his affection, were elevated in their parents’ arms, and reaching forward to catch a look of recognition. The meeting with her Pastor of a venerable member of the Church, ‘a mother in Israel,’ was most impressive, and called to mind the beautiful account of the restoration of the widow’s son, by our Saviour, when ‘he delivered him to his mother.’ When he approached her, she was kneeling at the altar, apparently absorbed by her emotions, or offering silently her thanksgiving to Him whose promise is, to ‘give his angels charge’ and ‘to keep in all their ways’ those who put their trust in Him, and who almost seemed now to say, ‘Woman, behold thy son !’ ” \* \* \* \* \*

“ The efficacy of prayer must have been impressed upon the minds of all present. Nearly all, even the children, had promised to remember their Pastor in their daily petitions at the Throne of Grace, and here perhaps many of them received their first practical assurance of the power, and goodness, and faithfulness of God,—their first impression, not to be effaced, of daily dependence on Him, and their encourage-

ment to persevere in a duty so happy in its results." \* \* \* \* \*

The lesson taught by this signal deliverance was not suffered to pass unimproved. A sermon particularly referring to the event was preached from the words, "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my foot upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God ; many shall see it and fear, and shall trust in the Lord." Psalm xl, 1, 2, 3. It was suggested that the design of this and similar providences was, to put those who professed to place their dependence upon God to a trial of their faith, and to show those who had not hitherto regarded Him, the hollowness of all things in which they had trusted, and to bring them to a decision whether or not they would *now* have him to be their Refuge and Saviour.

Other occasions were taken to inculcate, in reference to this deliverance, an entire reliance upon the promises held out to the believer, and otherwise to improve the subject.

The Rector, after a little rest, re-engaged in his parochial duties, for a considerable time with his usual activity ; but his health, far from having

been re-established by his visit to Europe, became more enfeebled as spring approached, and an arrangement was made by which the services of the Rev. Mr. *Bancroft* were secured, for one year, as Assistant Minister of the parish.

Mr. B. is a native of Montreal, Lower Canada. His parents were born in the United States. He pursued his classical studies in Columbia College, and those for the ministry under the direction of Dr. Cutler and Dr. Stone, and at St. Paul's College, Flushing, in which institution he was for two years a Tutor. He received Deacon's orders, as before stated, in July, 1843, and entered upon his charge at Quebec in October. In May 1844, he was admitted to the Priesthood by the Bishop of Montreal, and commenced his duties in St. Ann's on the 22d of that month.

The Rector embraced the opportunity, in the course of the next three months, to be absent for six or eight weeks, making a trip to the eastern end of the Island, and spending some time at Saratoga.

Considerable sickness prevailed in the parish during the past year, and the places of several revered members of the Church have been left vacant by death.

St. Ann's (the Sunday Schools and members

of the congregation unitedly) has undertaken tire support of one Scholarship in Jubilee College. *William Spencer*, a member of School No. 1, and a youth of much promise, went out as the beneficiary in October last.

The following named Bishops have preached in St. Ann's since the adjournment of the late General Convention :

Bishop *Kemper*, November 3, (ordination sermon,)—Rev. ii, 10.

Bishop (presiding) *Chase*, November 3,—Heb. x, 38.

Bishop *Smith*, December 1—Psalm cxix, 67, “Before I was afflicted I went astray, but now have I kept thy word.”

Bishop *McIlvaine*, December 12 (Thanksgiving)—Rom. xii, 1.

December 15, Bishop *Johns*—St. John vi, 27, “Him hath God the Father sealed.” Afternoon, Bishop *Lee*—Rom. i, 16.

December 22, Bishop *Hopkins*—Gen. xvi, 8, “Whence camest thou, and whither wilt thou go?” Evening, Bishop *Johns*—Acts v, 20.

A meeting, in which several of the Episcopal congregations of Brooklyn united, was held in St. Ann's on the evening of November 10th, to aid the Theological Seminary of Virginia. Addresses were made by Bishops *Meade* and *Johns*,

Dr. *Stone*, and the Rector, and a collection was taken up, which amounted to \$400.

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“It is delightful to think of the privileges of *St. Ann’s Church*, and the simplicity with which the Gospel is administered and professed. At 9 o’clock, you may see the children and youth assembling, dressed with care, and discovering the general prosperity of the people. The Chapel is open, and both of its floors receive their precious charge. Here may be seen more than 300 scholars, with 60 teachers. At ten, the Pastor enters to inspect the schools, and to smile on the dear lambs of the flock. At half-past ten, the great Congregation enter with solemnity the Church. The organ commences its notes of solemn and elevated music. It stops. The Minister pronounces some sentences of Holy Writ, and then looks round with words of exhortation to pray. The service of God begins: Confession,—Prayer,—Praise,—Chanting,—Litany,—Commandments,—Psalm and Hymn, succeed. Now, strengthened and elevated by devotion, the congregation sit for instruction. Then follows the preacher, in words prepared and prayed over, and adapted to the wants and sorrows of the people. (*Impression* is perhaps pro-

duced,—resolutions formed, prayers framed.) A blessing is pronounced.

“ Again, at two o'clock, the van-guard assemble,—the children enter the Chapel, take their seats, engage in short prayer, and then are questioned on the lesson of the day, uniting at the conclusion in a song of praise. At 3, they join the congregation, and re-enter the Church. A second time the service is celebrated, and the people worship, and the word of God is dispensed. After this, the parish library is opened for the use of the congregation, and the children assemble at the libraries of their respective schools, select their books from a thousand at their disposal, and retire with the smiles and often with the caresses of the female teachers. For two hours the Chapel is closed.

“ Evening has set in. The clear and silver tones of St. Ann's bell break again upon the ear. They remind us that the day is not yet gone. A little of the Sabbath remains; let us gather up the fragments that nothing be lost. At a quarter past 7, the people assemble in the Chapel. It is brilliantly lighted, and its 200 seats are soon filled. The worship begins by a hymn of praise. A shorter service is then pronounced, a chapter read, a psalm sung, and a plain and practical discourse delivered. It is done. The Minister

who has officiated takes his seat, and the Pastor rises in the desk. He salutes the people with some pleasant words, and reviews the labors of the day; reminds them of their privileges, and commends them to the Saviour of sinners,—that great Shepherd of the sheep,—and describing his power and love, leaves Him finally and vividly before their minds. The blessing is then pronounced, and the day is concluded.

“A few linger to salute the Pastor, to tell him of some one in trouble, or to ask assistance for some person in distress.

“‘ Go, man of pleasure, strike thy lyre,  
Of broken Sabbaths sing the charms;  
Our’s is the Prophet’s car of fire  
Which bears us to a Father’s arms.’

“St. Ann’s! ‘ Peace be within thy walls and prosperity within thy palaces.’ ”

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It will be seen by the list of church members, that the *three* set down for 1788, during the ministry of the first Rector, continued through all the succeeding rectorships to that of the present, and that two of them yet survive,—Mrs. *Ann Sands* and Mrs. *Jane Boerum*. The third, Mrs. *Sarah Middagh*, died in August, 1837, at the advanced age of 92. Mrs. *Sarah Cornell* (wi-

dow of John), has also been a communicant for more than half a century.

Mrs. Middagh lived long enough to see her interest and labors in behalf of the Church, in its days of weakness and depression, rewarded by a healthy and widely-expanded maturity. In a sermon preached soon after her decease, the Rector in substance said :

“ At the time I assumed the charge of this parish, the venerable widow of Mr. John Middagh was in her 89th year, and still able to attend public worship. From a short period afterwards, however, to the day of her death, she continued gradually to decline, and was mostly confined to her house. The activity of her early years it was not of course my privilege to observe. But from what I have learned from others, and could infer from conversations with her, she must have exerted an important influence in her circle of friends. On no subject did she speak with more animation or apparent delight than on that of the establishment of the Church here. Notwithstanding her great age, she still retained the liveliest recollection of all the circumstances of its infancy, and by her manner of dwelling on them, discovered that the prosperity of the cause was near her heart. In her house, half a century ago, the Ministers of religion were hospitably entertained, and, from that time to the present, most welcome guests. The death of Mrs. Middagh was most peaceful

and happy. She came to the grave as a shock of corn in its season. Not a cloud appeared on her mind; not a wish remained unaccomplished in her heart. As she approached her end, she was heard to repeat the hymn never to be forgotten—

‘Jesus, Saviour of my soul,  
Let me to thy bosom fly.’

“A short time before her death, I administered to her in her own apartment the Lord’s Supper, surrounded by relatives and friends. She received the affecting memorials with pious sensibility and gratitude, and the third Sunday after, she was, I trust, at the marriage Supper of the Lamb !”

The religious instruction of domestics Mrs. Middagh considered not only a sacred duty, but in her individual case an especial privilege. She took to the baptismal font more than twenty persons of color, at different times in her service,— eighteen of whom were born in her own house.

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Mr. *Joshua Sands* was a liberal patron and often an officer of the Church from its earliest period, but he does not appear to have joined the communion till the year 1808. When the British barrack, at the corner of Fulton and Middagh streets, had been fitted up for the reception of the congregation, during the ministry of the Rev. Mr. Wright, lots were drawn for the

choice of pews, which resulted in assigning to Mr. Sands a pew close by the door, and to the late Mr. John Cole one near the pulpit, greatly to the disappointment of both,—one disliking so *low* a seat and the other so *high* a one. An exchange was effected, however, which proved mutually satisfactory. Mr. Sands died in September, 1835, being Senior Warden at the time. A marble tablet is placed within the Church, on its southern wall, with the following inscription :

TO  
COMMEMORATE THEIR RESPECT  
FOR THE CHARACTER AND BENEFACTIONS OF  
**JOSHUA SANDS,**  
LONG A WARDEN OF THIS PARISH,  
**THIS TABLET**  
IS ERECTED BY  
THE VESTRY OF ST. ANN'S CHURCH.

---

OB. A.D. 1835.

Æ. 77.

Mr. Sands had been a useful citizen as well as zealous churchman, having held various civil offices of trust and responsibility, among which were those of Collector of the Customs, Member of Congress, and Trustee of the village.

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Mr. *George Powers*, who died in 1826, at the age of 82, was one of the most liberal benefactors of the Church, giving \$1,000 on one occasion.

He was frequently a Delegate to the Diocesan Convention, was many years of the Vestry, and held the post of Warden as early as 1795.

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On page 21, the name of Mr. *Whitehead* Cornell is printed as one of the Trustees on the incorporation of the Episcopal Church, in 1787. It should be Mr. *John Cornell*. This gentleman was long an active friend of the Church, and frequently one of its officers, but his name is not found in the subjoined list of communicants,—neither are the names of Aquila Giles, Joseph Sealy, Robert Stoddard, Samuel Sackett, Adam Tredwell, A. H. Van Bokkelin, and Theodosius Hunt,—all occasionally of the Vestry or among the Delegates to the Convention. The first record preserved is for the year 1790. A few names are also put down for the two following years. There is then a *hiatus* to the year 1799. Some of the persons above-named probably came to the communion during this time. Mr. Cornell died in 1820, and Mr. Sackett in 1822.

 It is ascertained that Mr. Cornell *was* a member, and a most worthy and devoted one; as was also Mr. Patchen, whose name is not on the record.

*John Marshall Gamble*, Colonel U. S. Marines, was an officer of the Church at the time of his decease, which occurred in September, 1836. He showed by his example that the most unblemished Christian character is not inconsistent with, but rather sheds lustre upon, the military profession, not less than on all the other occupations of life. Col. Gamble,—whose father, Major *Wm. Gamble*, was an officer in the Revolution,—had been for some years in command of the Marine Corps of the Brooklyn Navy Yard, and was the last of four brothers who had died in the naval service of the United States. *Thomas*, commanding the ship of war *Erie*, died in the Mediterranean in the year 1818 or 1819. *Peter*, acting First Lieutenant, was killed on board the flag-ship under Commodore Macdonough, in the battle on Lake Champlain, in September, 1814. *Francis* died in the West Indies, while in command of one of the United States' schooners on that station.

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Mrs. *Sarah Cutler*, whose name is in the list of communicants, was the mother of the Rector, and relict of Benjamin Clarke Cutler, of Boston, for many years Sheriff of Norfolk county. She died on the 26th of October, 1836, aged

75, and her remains were taken to St. Thomas' Church-yard, New York. The following notice of this lady was published, at the time of her decease, in a Boston paper :

Mrs. C. "was a native of Georgetown, S. C., and was the daughter of *Esther*, the only sister of Gen. *Francis Marion*. In possession of fine intellectual powers, a strongly marked character, and deeply imbued with a spirit she caught from scenes and personages of the Revolution with which she was familiar, her conversation was a source of never-failing interest to those by whom she was surrounded ; and the writer of this humble tribute to departed worth has often listened with excited feelings to her enthusiastic and spirit-stirring details of by-gone days. There was intimately interwoven in her character a noble simplicity and a high-toned, lofty feeling, which commanded the respect and affection of all who knew her. In the various relations of domestic life, she afforded an example of duties performed and affections gratified. Numerous descendants and an extended circle of acquaintance regret the space she has left behind ; but while Affection mourns, she draws consolation from the recollection of her well-spent life. Her body has gone to its mother earth,—her spirit to its parent God. Honor to her earthly memory, —eternal rest to her sainted spirit."

## Memoranda.

The house in which Episcopal services were first held in Brooklyn, after the Revolution, was in Fulton street, as before noted, a little above Front, then No. 40, now about 43. It belonged to a Mr. Rapelye, and two contiguous rooms were thrown open to the attendants. As a certificate of baptism, dated August 20, 1783, was given by the Rev. James Sayre, "as Minister of the Episcopal Church at Brooklyn Ferry," it is possible this might have been the place of worship during at least a part of the time he officiated here.

Mr. John Van Nostrand was principally instrumental in introducing the Rev. Mr. Wright to Brooklyn, although he was heartily seconded by others in securing his engagement. There was at this time great prejudice against our communion, and very little distinction was made by non-Episcopalians between *it* and that of Rome. The few devoted friends of the Church, and in actual communion with it, who now united in its establishment here, found their "day of small things" a day also of *hard* things, and they were compelled to avail, in some instances, of the liberality, and influence, and personal aid of those

who had little more than an outward regard for religion. This circumstance will explain why so many were Church *officers*, who were never Church *members*.

Mr. John Middagh's barn, the second place in which the little congregation worshipped, is at this time occupied as a soapstone manufactory by Mr. Quimby, and presents a most antique and grotesque appearance. Those who are curious to contrast the outward circumstances of the Church *then*, with those of the Church *now*, can stand at the corner of Fulton and Henry streets, and look on *that* picture, and then on *this*.

The explosion of the powder mill in the year 1808, which, it was said, injured the walls of St. Ann's Church (the stone church which fronted Sands street), took place between *twelve* and *one* o'clock in the day. The people were all at dinner—that was the hour for dining among all classes at that period—and there was therefore no one in the mill at the time of the accident. A son of one of the present venerable members of the church, who was engaged in the manufacture of powder, had just left the dinner-table, and proceeded to the river in order to send a boat which he had freighted with the article to New York. When the explosion was heard,

the parents very naturally became exceedingly alarmed for their son, as did many of the neighbors, who had seen him pass, and to whom his purpose was known. It was soon ascertained, however, that the cause of alarm proceeded from a different quarter. A nephew of another venerable member of the Church was the actual sufferer, as to the destruction of property. This mill was somewhere in the vicinity of Jay and Tillary streets.

Rev. Mr. *Wright* was married, soon after his engagement here, to an English lady, then residing in New York.

Rev. Mr. *Rattoone* was married to a daughter of the Rev. Dr. *Beach*, of New York, said to be a lady of great worth.

Rev. Mr. *Ireland* was married to Mrs. *Hannah Tucker*, before coming to Brooklyn, probably while Rector of St. Peter's Church, Westchester.

Rev. Mr. *Feltus* was married in 1794, as already stated, to *Martha Ryan*, a woman to whom many living witnesses accord an "excellent spirit." Mr. F. had a large family, and several of his children are living in New York.

Rev. Mr. *Henshaw* was married to Miss *Mary Gorham*, of Bristol, Rhode Island, a short time before taking charge of St. Ann's.

Rev. Mr. *Smith* was married (probably in the year 1817) to Miss *Ellen Clarke*, second daughter of the late *James B. Clarke*, Esq., of Brooklyn.

Rev. Mr. *Onderdonk* was married to Miss *Carter*, sister of the late *Robert Carter*, Esq., some three or four years, it is believed, before his removal to Brooklyn.

Rev. Mr. *McIlvaine*, while Rector of Christ Church, Georgetown, was married to Miss *Emily Cox*, of Burlington, New Jersey. Since their removal to Ohio, the family have suffered severe afflictions in the death of the second son (*Bloomfield*), a youth whose mental development and amiable manners had excited much expectation among his friends; and of the eldest daughter (*Emily*). Both had been members of St. Ann's Sunday School.

Rev. Mr. *Cutler*, the present Rector, was married in Christ Church, Boston, Oct. 30, 1822, by the Rev. Mr. *Eaton*, to Miss *Harriet Bancroft*, daughter of *James Bancroft*, Esq., of Boston.

Rev. Mr. *Bancroft*, Assistant Minister, was married on the 24th of September, 1844, in Christ Church, Philadelphia, by the Rev. Dr. *Cutler*, to Miss *Ellen*, second daughter of *J. Few Smith*, Esq.

Nothing has been ascertained respecting the marriage either of Mr. *Hull* or Mr. *Nesbitt*.

The following summary of the Rector's reports to the Convention will show the amount of contributions, &c. in each year :

1833—Collections, \$3,772 65, of which \$2,300 were for Kenyon College. Delegates to Convention, T. I. Chew, Fanning C. Tucker, Cyrus Bill.

1834—Collections, \$1,226 49. “The Church may be considered as flourishing, both in respect to temporal and spiritual things.” Delegates, T. I. Chew, Cyrus Bill, J. M. Gamble.

1835—Collections, \$880 61, (Diocesan, Education, and Missionary). “The Rector has the gratification of reporting this Church as in a flourishing condition. The disposition manifested by the members of St. Ann's to devote their time and their property to the promotion of true religion has afforded him thankfulness for the past, and inspired him with still greater hope for the time to come.” Delegate, Wm. Betts.

1836 and 1837—Reports not obtained.

1838—Collections, \$2,835. Delegates, T. I. Chew, Frederick T. Peet, D. B. Douglass.

1839—Collections, \$1,832. “It is difficult to ascertain the exact number of communicants belonging to an old parish Church in a city. To the number of 468 I have arrived by taking the list my predecessor left, subtracting deaths and removals, and adding new names. About 240 are generally present to partake of the Supper.” Delegates, Hosea Webster, D. B. Douglass.

1840—Contributions for Church and Missionary objects, \$2,481. Delegates, T. I. Chew, Hosea Webster.

1841—Contributions from the congregation for charitable and Missionary purposes, \$2,246 48; of the Sunday Schools, \$140 50. Delegates, Cyrus Bill, H. Webster, W. B. Cooper.

1842—Contributions of the congregation, \$2,140 12; of the Schools, \$100 for Greek Mission; about \$20 for Africa. Delegates, T. I. Chew, Joseph Pettit.

1843—Contributions of the congregation, \$2,635; 1st School, \$100 to Greek Mission; 2d School, \$25 for Africa.

1844—Contributions of the congregation, \$2,175 70; schools, \$162. Delegates, Cyrus Bill, Joseph Sands, H. Webster.

## THE SUNDAY SCHOOLS.

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### First School.

It appears by the Records of this School that the first meeting which took place for the purpose of its establishment was on the 30th of April, 1828, at the house of Mr. R. M. White, in Hicks street. The following persons were present :

Rev. C. P. McIlvaine, Rector of the Church.	
Mr. F. T. Peet,	Mrs. C. H. Richards,
“ J. W. Burtis,	“ R. M. White,
“ W. W. Pratt,	Miss Crommelin,
“ Judah Back,	“ Greenwood.
“ R. M. White,	
“ J. Greenwood.	

There being fewer in attendance than was anticipated, no definite proceedings occurred. Two subsequent meetings took place without an organization being effected. A fourth meeting was held on the 13th of May, at the house of Mr. J. S. Doughty, when rules were adopted

for the government of the School, and the following officers chosen :

*Superintendent*—F. T. Peet.

*Secretary*—George A. Bartow.

*Standing Committee*—J. W. Burtis, Thos. I. Chew, Cyrus Bill, L. Van Nostrand, Rich'd M. White, E. Sprague, W. W. Pratt, and the Superintendent, *ex officio*.

On Sunday the 18th May, the Superintendent, Secretary, *seventeen* teachers, and *ninety* children attended at the school-room, and were affectionately and appropriately addressed by the Rector. The lesson for the following Sunday was announced, and the remainder of the day consumed in registering and classing the scholars.

The regular instructions commenced on the 25th of May,—105 children attending in the forenoon, and 104 in the afternoon; from which time the school steadily increased in numbers.

Measures were taken at an early day to provide commodious and permanent accommodations for the school. Leave was obtained of the vestry of St. Ann's to erect a building 80 feet long, 25 feet wide, and one story in height, at the corner of Washington and Prospect streets, adjoining the Church, which was accord-

ingly soon after undertaken, under the direction of a Building Committee, consisting of Messrs. Peet, Chew, Van Nostrand, Burtis, and Sprague. It was completed at a cost of something over \$1500, and occupied for the first time on the 11th of January, 1829,—the occasion being marked by appropriate exercises. In the evening of the same day a public examination of the pupils took place in the Church, on the Scripture doctrine of the *Resurrection* and the *New Birth*, on the *Catechism*, and on the *Prophecies*. The apparently high gratification of a numerous auditory afforded happiness and encouragement both to those actively engaged in the school and those who otherwise were promoting its success.

From this period the school seems to have especially prospered. In a report of the Superintendent to the Rector, dated May 26, 1831, about three years after the commencement of the school, it is stated that there had been connected with it 31 male and 52 female teachers — of whom 35 were “professors of religion previous to their uniting with the school, and 20 professed their faith in Christ afterwards.” Thirty-eight teachers (15 male and 23 female) then remained, and 453 of the children, out of 1024 that had been registered on the books—

the weekly average attendance being not far from 250.

Four years after this,—that is, in May, 1835, and seven years from the establishment of the school,—a report was made by the Superintendent to the Rev. *F. H. Cuming*, then Secretary of the Episcopal Sunday School Union, in which it is said that of the 1787 children who had at this time entered the school, many, “owing to the changeable habits of the population,” had remained but a short time, but a “much larger proportion had received two, three, and four years’ instruction,” and many continued to be members who attended at the commencement.

“ The school (says the report) consists of a Superintendent, Secretary, Librarian, 13 male and 27 female—in all 43—conductors; and 155 male and 240 female—making 395—scholars. Of the scholars, from 250 to 260 are taught from Sabbath to Sabbath. Thirty-five of the teachers are communicants. Eight of them commenced their labors with us seven years since, and continue faithful, giving us no cause to fear that they will faint by the way.” The whole number of teachers who have thus far labored with us is 60 male and 73 female—making 133 in all. Few of these have left us without some good and sufficient reason;

and wherever they have located themselves in different parts of our land (many of them in our Western valley) they have recommenced their work of self-denial and of pleasure; and their influence has been felt perhaps in a much better and greater degree than if they had remained with us. Many of our teachers were followers of the Saviour before connecting themselves with the school: but we report 25 as having found, in their endeavors to bless others, a blessing resting on their own souls; and instances have been rare, where teachers have united with us (as we believed from good motives) and continued any length of time, without receiving a blessing. Fifteen of our scholars have numbered themselves with the disciples of Jesus, attributing their serious impressions to the instructions of the Sunday School. And our hearts are often cheered by the report, that those who have left us to reside in different sections of our country have laid to heart what has been taught them, and have cast in their lot with God's people.

"Our system of instruction is as follows: The *first* and *second Sundays* in the month, selected Scripture lessons, with Questions.\* *Third Sunday*, some DOCTRINE or DUTY, to be

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\* The "Union Questions."

proved from the Bible. All the children are required to commit *four*, and the larger *six* proofs. The teacher's assistance in selecting them is allowed, but the elder scholars are urged to select them themselves, or get the assistance of their parents. *Fourth Sunday*, the Catechism of the Church.

“ All the children who can read, hear the same lesson. The teachers endeavor to make their instructions simple enough to benefit the youngest, and sufficiently instructive to improve the eldest. From half to three-fourths of an hour is occupied at the close of the school every Sabbath in an examination from the desk of the different classes in the lesson for the day, and such practical remarks and application of the truths taught in the lesson made as are deemed appropriate. This duty is performed by the Superintendent, except when the Pastor is present.

“ Those children who are not sufficiently advanced to learn the regular lesson, are taught hymns, simple catechisms, &c.—the whole instruction, as far as possible, being strictly religious. We have a well-selected Library of between 1000 and 1100 volumes. It is much used by the school, and is of invaluable assistance to us in our work. Terms of admission to it are,

—general good conduct at school and in church, and a correct recitation of the lesson.

“A weekly meeting of teachers for instruction on the lesson, and for prayer for a blessing on our labors, was commenced with the school, and is still continued. The teachers here are thoroughly examined on the lesson which they are to teach the children the coming Sabbath, and it is evident that those who attend it most steadily are best prepared for their duty. We deem this meeting essential to the interests of our school.

“A Missionary Association exists among our children, whose object is to educate females at the Mission School in Athens, Greece. Its managers (female) are taken from some of our younger teachers (who were formerly scholars) and our elder children. Their duty is to collect from each of the scholars 6*d.* per month. They meet monthly to pay over the amount of their collections to their treasurer, at which time some Missionary intelligence is read to them by the Superintendent, who usually meets with them. Their collections amount to from \$120 to \$150 annually.\* We esteem the amount of money they contribute as of little consequence, compared to the cultivation in their youthful hearts

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\* In 1836, the amount collected reached \$229 00.

of feelings of benevolence and love towards those who are less favored than themselves.”\*

In pursuance of an invitation from the Protestant Episcopal Sunday School Union, a connection took place with that institution in October 1835,—the privilege being conceded to the school of using such books of instruction as it might prefer. This union was in accordance with the expressed wish of a large majority of the teachers.

In a report to the Union by the Superintendent in June following, it is said, “Our prospects for the coming year are encouraging. We present now, as we have done during the eight years of our existence, a company of teachers faithful and devoted to their work, dwelling in harmony and love, willing to bear each other’s burdens, and desirous to promote each other’s good; having constantly in view, in all their efforts, the spiritual welfare of their children.”

The report for the year 1837, which is the last recorded, if not the last rendered, does not disclose any thing worthy of mention here, except

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\* The desire is very strongly urged upon the children of both schools, that their contributions should be entirely their own,—the earnings of their labor, or the reward of good conduct, or the result of self-denial,—that a double blessing may be realized, in which both the giver and receiver shall participate.

that the school had somewhat fallen off in numbers from previous years.

Since that period,—owing mainly to the establishment of many other schools of different denominations within the limits of the parish,—there has been a considerable further decrease, both in teachers and scholars, but none, it is believed, in efficiency or good results.

There have been, from the commencement of this school to the first of Jan'y, 1845, *ninety-five* male, and *one hundred and thirteen* female teachers; and in the same time, 2,800 children have received more or less instruction. *Thirty-eight* of the teachers, who were not communicants before, and *forty-three* of the scholars, have been admitted to the Communion in St. Ann's. That many, very many more of the children may have received into their hearts, that good seed which, since their removal hence, has sprung up and brought forth fruit, there is great reason for believing, from various circumstances and incidents that have from time to time transpired.

Mr. Peet resigned the superintendency of the School in March last, and left it in care, for the time being, of Mr. A. D. Matthews, who, on the 12th July following, was, by an election in the usual form, permanently invested with its charge.

Mr. *Peet*, during his long connection with the school, took great interest in its success, and devoted much time to the discharge of the duties it devolved on him. And he had the gratification of seeing, before he left it, many of his early scholars among his most devoted teachers, others of them in the Ministry, and others, again, occupying honorable stations in life, and dispensing around them those hallowed and grateful influences which might be supposed to follow the instructions here imparted.

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It is thought that a few extracts from the Records of the school, through the long period of its history, may add to the interest which the reader cannot but feel in this important nursery and auxiliary of the Church. These extracts, as will be seen, are mostly taken at considerable intervals apart, and therefore embrace but a small proportion of the addresses from the Rector and visiting clergymen, with which the children were favored. It should be remarked, also, that the *Second School* in later years enjoyed, though for the most part separately, much if not all the clerical instruction here referred to.

Aug. 19, 1830—A number of the congregation being present, instead of the usual question-

ing on the lesson, an extract from our absent Pastor's\* Journal was read, giving an account of his visit to the grave of "Little Jane, the Young Cottager," and to the grave and former dwelling of the "Dairymen's Daughter."

Oct. 31, 1830—At an early hour, the room was filled with the parents and relatives of the scholars. After our Pastor [just returned to his people] had addressed himself to the teachers and children, the Superintendent alluded to the cause of his absence, and the answer that God had given to our prayers in his complete restoration to health; and called upon the school to give him welcome in singing a hymn† of praise to God, prepared for the occasion, after which he addressed the school, and offered a prayer.

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\* Rev. Mr. McIlvaine, then absent for the benefit of his health, in England.

† The following verses are selected from this hymn :

Lord of Life ! our infant voices  
 We would tune in humble praise ;  
 Faith that waited—now rejoices,  
*God is good in all his ways.*  
 Lord, our Pastor ever bless,  
 To feed Thy lambs in righteousness.  
 Thou hast borne him o'er the billow,  
 While the stormy winds were high ;  
 And Thy breast has been his pillow  
 When disease and death were nigh.  
 Thou hast been his strength in weakness,  
 Thou hast been his refuge near ;  
 Thou hast raised him up from sickness,  
 Thou hast banished all our fear.  
 Lord of Life ! may now Thy pleasure,  
 Prosper in thy servant's care ;  
 Spirit ! send thy heavenly treasure,  
 Bid us crowns of glory wear !

*Oct. 2, 1831*—Closed school by singing a hymn appointed by our Pastor, in reference to his remaining with us, after having received two important calls.

*Jan. 22, 1832*—The school was opened this morning as usual, but with feelings of deep solemnity on account of the death of our dear scholar, *Sarah Elizabeth Doughty*, who was called to enter on her everlasting rest at five o'clock on Friday morning the 10th instant. The instructions of the Sunday School were blessed to her, and she has left behind the sweet assurance that she sleeps in Jesus. Our dear Pastor visited and addressed the school on the solemn occasion. From the deep feeling manifested, we hope spiritual good will result. In the afternoon, the remains of Miss D. were taken from her residence to the Church, the school walking in procession, where the burial service was read, and an appropriate address delivered. [An interesting little volume, giving an account of the sickness and death of this young lady, has been published as a Sunday S. Library book.]

*Aug. 5, 1832*—Twenty-one of our teachers, and more than half our scholars, are either absent from the village, or detained at home by sickness. One of our pupils [*Andrew Hibbard*], about 11 years of age, died on Wednesday morning of cholera. He occupied his accustomed seat in school last Sunday.

*Sept. 30, 1832*—Was visited by our dear Pastor, who addressed the School on the goodness

of God in sparing our scholars so remarkably during the prevalence of the cholera, only one having died [young Hibbard], out of nearly 500 teachers and scholars.

*Jan. 27, 1833*—The children and teachers contributed *nine* dollars this day for a destitute family.

*April 28, 1833*—Our much-loved Pastor visited us this afternoon, and made his parting address [being about to leave to take charge of his diocese]. May the blessing of the Almighty rest upon us under the ministry of his successor, as it has under him.

#### RECTORSHIP OF REV. MR. CUTLER.

*June 30, 1833*—Visited by our Pastor, who addressed to us a very solemn appeal from the words, “We must all appear before the judgment seat of Christ.” Visited also by our late Pastor, who took each teacher by the hand, perhaps for the last time.

*Dec. 29, 1833*—Our Pastor addressed the children very impressively on the death of *Sarah Woolsey*, a girl of five years of age, who we have reason to hope is gone to her rest.

*April 13, 1834*—[Appears a record in relation to *John Pettit*, belonging to Mr. Geo. White’s class, who had died the preceding week, after a short and severe illness.]

*April 20, 1834*—Miss *Ellen Smith*, who has taught in our School the past five years, died on Monday last, the 14th instant, aged 36 years.

She had long been a consistent and devoted Christian, and leaves us, in the midst of our affliction, to rejoice in the comfortable hope that she now makes one of that glorious company who cease not day nor night to praise Him who hath washed them by his blood. [In the afternoon, our Pastor addressed to the School some impressive remarks on the importance of laying these afflictive dispensations to heart.]

*May 4, 1834*—The decease of another little boy, *Walter Nichols*, is recorded this day. Although but six years of age, it is said he gave many evidences of a preparation for death, and the hope is expressed that “Jesus took him in his arms and blessed him.”

*June 24, 1834*—Our Pastor examined the School in the Catechism, and then made some remarks on the occasion of the death of one of our scholars, for whom our prayers had been solicited the two previous Sundays. School No. 2 was present.

*Oct. 5, 1834*—Visited by Bishop McIlvaine.

*Oct. 19, 1834*—Our Pastor addressed us on the bereavement experienced in the decease of *Fanning C. Tucker*, who was for six years a member of our School. The children were affectionately urged to lay the solemn warning to heart.

*Nov. 2, 1834*—Our Pastor addressed us, delivering a message to the children he had received from a dying boy the past week.

*Dec. 21, 1834*—Our Pastor addressed us on

the death of Miss *Charlotte Bill*, formerly one of our teachers.

*Dec. 28, 1834*—Our Pastor, and B'p Smith, of Kentucky, addressed the School.

*May 17, 1835*—Visited by Messrs. Lockwood and Hanson, who are about to proceed to China, and are the first Missionaries to the heathen sent out by the Protestant Episcopal Church in the United States. [They addressed the school in relation to their Mission, and requested that it and themselves might be the subject of prayer.]\*

*May 31, 1835*—Bishop Smith addressed the school on the subject of the China Mission.

*July 12, 1835*—The Superintendent read to the school an account of the sickness and death of Miss *Emma Malcolm*, formerly a teacher here. Her death was that of the righteous.

*July 19, 1835*—The Superintendent read a letter from Edward Brindley, a student in Bristol College, giving an account of the happy death of his brother *Frederick*, who was formerly a member of Mr. R. M. White's class in this school.

*Aug. 30, 1835*—This afternoon the 2d School met with us, and our Pastor preached to us a short sermon from the text, “Suffer little children to come unto me,” &c.

*Sept. 6, 1835*—Visited by our Pastor and Bishop McIlvaine.

*Sept. 29, 1835*—Visited by Miss *Baldwin*, of

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\* They spent two or three years in one of the Chinese Islands, and then returned to this country.

Virginia, who is soon to sail for Athens (Greece), to assist in the Mission establishment there.

*November 22, December 6 and 13, 1835, and January 3, 1836*—[The school was addressed by the Rector on the subject of CONFIRMATION; and also on the latter day by the Bishop of the Diocese, previous to the administration of the rite in the Church.]

*May 18, 1836*—We were visited this afternoon by Mr. Ruggles, a Missionary to the Sandwich Islands, who gave us an account of the condition of children in those Islands, &c., and concluded by singing the two first stanzas of the Hymn, “From Greenland’s Icy Mountains,” in the language of the Sandwich Islanders. Visited also by our Pastor, who addressed the school.

*May 26, 1836*—Visited by the Rev. Mr. Cuming, who addressed the school in a very pertinent and impressive manner.

*June 26, 1836*—Visited by Mrs. Hill, from Greece.

*July 26, 1836*—Visited by the Rev. Lancelot B. Minor,\* Missionary to Africa. Our Pastor preached a sermon this day in relation to the death of the presiding Bishop of the Church, the Right Rev. Dr. White.]

*July 31, 1836*—Addressed by our Pastor and the Rev. Mr. Greenleaf.†

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\* Died in his field of labor, *Cavalla*, Western Africa, on the 29th of May, 1843.

† Mr. G. occupied the pulpit during the absence of the Rector in the month of August.

*Sept.* 1836.—The school was opened by prayer by the Rev. Dr. Robertson, one of our Missionaries to Greece, recently arrived in this country (the 2d School being present). Dr. R. gave an interesting account of the schools under his care [at Syra] in Greece. He also spoke of the great destitution in which the children of that country lived, and urged upon *our* children the duty of desiring and cherishing a Missionary spirit.

*Sept.* 25, 1836—Visited by the Rev. F. H. Cuming, Secretary of the Prot. Ep. Sunday Sch. Union, who preached in the Church, and took up a collection in aid of the funds of the Union, amounting to \$120.

*Jan.* 1, 1837—Our Pastor addressed the School on the New Year.

*Jan.* 15, 1837—[The lamentable shipwreck of the barque *Mexico*, on Hempstead beach, in the night of the 1st inst., on her voyage from Liverpool to New-York, was the subject of an impressive address to the school by our Pastor.]

*April* 2, 1837—[The Superintendent read a letter from Mr. *Charles Douglass*, formerly a scholar here, who is now a member of Trinity College, in the University of Cambridge, England.\*]

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\* The Rev. Dr. Tyng, in an account of his visit to this University, during a public examination, after referring to the amount and severity of the tasks required of the pupils, has this paragraph :

“ I was much pleased to find among the names of the distinguished scholars at this examination, Mr. Douglass, a son of the President of Kenyon College; and I was more than once complimented upon the character of this young American.”

*April 9, 1837*—The remains of *Sophia Lee*, a member of this school, were this day taken into the Church, where the funeral service was performed.

*June 25, 1837*—The 2d School met with us this afternoon, and Bishop McIlvaine made a very earnest and affectionate address to us on coming to the Lord Jesus Christ. He said he could tell us nothing new, but he brought good old things to our remembrance, and we trust the Holy Spirit will grant a blessing. Our Pastor likewise addressed the schools.

*July 2, 1837*—Visited by Bishop McIlvaine and our Pastor.

*July 30, 1837*—Our Pastor addressed the school on the subject of the death of one of our former pupils, Miss *Belinda Dean*, who departed this life during the past week.

*Sept. 3, 1837*—Addressed by our Pastor and the Rev. E. W. Peet, of Chillicothe, Ohio.

*Oct. 8, 1837*—Addressed by our Pastor on the death of *Rachel M. Smith*, formerly one of our scholars.

*Nov. 26, 1837*—Addressed by the Rev. Mr. Goddard on the importance of building on the good foundation.

*Jan. 7, 1838*—Visited by our Pastor, who addressed himself especially to the children of 12 years of age, from the words of our Saviour, in answer to his mother, when she found him in the Temple, listening to the doctors, and asking them questions: “Wist ye not that I must be about my Father's business?”

*Feb. 25, 1838*--Addressed by the Rev. Mr. Kellogg, of the Mission Church in Vandewater street, N. Y.

*April 29, 1838*--Addressed by our Pastor on the subject of CONFIRMATION, which holy rite is to be administered in the Church this morning [24 scholars, and 4 teachers were among the number confirmed.]

*May 27, 1838*--Addressed by our Pastor on the interesting fact that this day 10 years ago, this school was first commenced.\*

*July 1, 1838*--Our Pastor made a few remarks to the school on the distressing loss of the *Pulaski* steamer.

*Sept. 2, 1838*--Our Pastor addressed the school in the morning. In the afternoon, preached a sermon to both schools.

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\* In a sermon preached this day, or about this time, in the Church, the Rector said :

"A Sunday School for the children of the Church was a most happy invention, and was doubtless inspired in the heart of a venerated and now sainted man by the Holy Spirit himself. For more than fifty years has this glorious expedient been in operation, and the zeal and activity of the Church have had an opportunity for continual and complete employment.

"To sketch the origin, progress, and success of the Sunday School which, ten years ago, was commenced in this Church, and to describe its beneficial effects upon 150 teachers and 2500 children, would be a task too great for the present occasion. I can only say, that the labors of the teachers in this school (now become two) continue unabated from week to week, and I speak with solemnity and joy when I say, that the Spirit of God has of late apparently crowned this labor with success. Children have been transferred from the bench of the teacher to the altar of God, and like the Tree of Life, this Church has appeared not only covered with leaves, and laden with fruit, but at the same time ornamented with buds and blossoms."

The space already occupied by these extracts, enables us only summarily to notice a portion of the remainder that were copied for insertion. In June, 1839, the Superintendent referred with much impressiveness to the sudden death of Alderman *John Wright*, Superintendent of the 2d Presbyterian School, and to that of one of our own scholars, *Sarah E. D. Newton*, an adopted daughter of Mr. and Mrs. J. S. Doughty.—In January, 1840, Rev. Mr. (now Bishop) Southgate addressed the school, referring to the trials he endured in his then recent tour in Persia, &c., which were however more than compensated by his consolations, and expressing his determination to devote his life to the missionary work. He explained the manner in which the contributions of the scholars intended for the education of Greek children were calculated to be of general benefit to that country, exhorted them not to grow weary in well-doing, and always to accompany their gifts with prayers for the spiritual illumination of their less favored brothers and sisters.—In November, 1841, Rev. Mr. Hill addressed the school in relation to his Mission establishment at Athens, when \$100 a year were pledged for the support of a beneficiary, to be selected by Mrs. Hill.—The Superintendent communicated to the school some ex-

tracts of a letter from Miss *Paterson*, of Edinburgh, in which mention is made of the death of her brother (*John*), who was for several years Secretary of this school. His decease took place under the paternal roof, February 5, 1842, and although not a professing Christian while here, it is inferred from his sister's account of his last days, "that he was a penitent, and found peace in the finished righteousness of his Saviour."

—The murder of young *Phelps* was made by the Rector the subject of an admonitory address to the children.—The two schools, Sunday before Christmas, 1840, contributed \$28, (double the amount required,) to furnish the inmates of the Orphan Asylum with a Christmas dinner.—The funeral of Miss *Mary Jane Van Pelt* took place the 31st October, 1842, her remains being brought into the Church, where the burial service was performed, accompanied by such remarks by the Rector as the occasion suggested. She had been connected with the school, as scholar and teacher, from its commencement, except for a few months in 1834, when she was a teacher in St. Paul's (Mission) School. A record made at the time states, that she had "in all things commended herself to her teacher (Miss Ann D. Smith), the Superintendent, and the school."

*Officers of School No. 1, from 1828 to 1845.*

*Superintendent*—Frederick T. Peet, until the 31st of March, 1844, when he resigned. During his occasional absences, Rich'd M. White, Charles Congdon, and A. D. Matthews, had severally officiated. The latter gentleman succeeded Mr. Peet in the charge of the School.

*Secretary*—George A. Bartow, 1828. R. W. Dow, 1829; lost, in the steamer Lexington. George W. Dow, 1830. Edgar J. Bartow, Nov. 1833. John Paterson, Nov. 1834; died in Edinburgh, 1842. E. J. Bartow, 1838. A. E. Douglass, January, 1840. Henry Bancroft, Nov. 1842. Wm. Peet, June, 1843. John Birdsall, Dec. 1843. N. D. Morgan, Aug. 1844.

*Librarian*—W. C. Booth, E. J. Bartow, jointly, 1829. E. J. Bartow, 1830. Fanning C. Tucker; died October, 1834. William J. Miller, March, 1834. Charles E. Craven, April, 1837; deceased. Wm. C. Flower, March, 1838. William Peet, Sept. 1838. Wm. Peet and Claudius B. Nichols, jointly, Feb. 1839. C. B. Nichols, June, 1843.

About 1220 volumes in the Library.

The Second School.

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The following is a reply to sundry inquiries made of the Rector just before his embarkation for England :

Ship Sheffield, from Liverpool to New-York,  
At Sea, November 7th, 1843, Lat. 41. 4, Long. 67 $\frac{1}{2}$ .

My Dear Sir : Your letter of May I have just reperused. Its contents have been in my mind ever since I parted from you. But my continual motion from place to place during a long journey has prevented me from sitting down quietly to reply to your requests. I am happy to find that you have undertaken to collect some information concerning the Sunday Schools of St. Ann's Church ; because the success with which they have been crowned may encourage others to undertake a work, which, although applauded where faithfully performed, still might deter, by its arduousness, many timid and irresolute minds. This important undertaking was begun more than fifteen years ago, and the same enterprizing mind which was chiefly concerned in its commencement, has, with some others, continued

through the whole period unremittingly to promote it. Actively engaged in commercial labor, and occupied with the care of a large family, it may be inferred that to uncommon *perseverance*, much of his success must be attributed. But human means, however important, are not the cause of success ; “Paul may plant and Apollos water,” *but God must give “the increase.”* *Prayer has been relied upon* for the success of these schools as much as any other thing. Nor has prayer in this instance been merely the performance of a task, or the submission to a rule : it has been the language of hearts sincerely anxious for the salvation of the souls in a certain sense committed to their charge —and it has been the effect of faith in the truth and promises of God’s word ; in that solemn truth, that “Except a man be born of water and of the *Spirit*, he cannot see the kingdom of God,” and in that precious promise, that when “two of you shall agree, as touching any thing they shall ask, it shall be done for them.”

Prayer has not been confined to the opening and closing of the school, nor to the Sabbath only. In the week, at the meeting of the teachers, this great duty has been performed ; and at other times, both in the closet and at the family circle, this work of supplication has been con-

tinued. Sure I am, that many and fervent, and I think effectual prayers have been raised for these schools, and such as may always be expected to precede the outpouring of God's Spirit. So important and so natural an act had prayer become to the children, that when their Pastor went to Europe for his health in the year 1830, the members of School No. 1, then only in existence, rose up in a body in the school, and promised to pray for their absent Minister daily. What a rich return for pastoral fidelity and affection ! The letter, informing that Pastor of the fact, was received in the interior of England, and cheered greatly the despondency of an absent father and Shepherd ! Again, in the year 1843, when a succeeding Pastor was about embarking for Europe, from the same cause, the two schools assembled for the purpose of bidding him farewell; and then, out of 400 children, most who were old enough to understand the request, rose up and made the same sweet promise of offering daily prayer for their Pastor and his family. That Pastor, who now writes this, was greatly comforted by such a promise, and especially on the Lord's day. If God "heard the voice of the lad," Ishmael, will He not hear the prayers of children now, and if Christ was once pleased when children cried "Hosannah !" will he not be

intreated when children cry for mercy on one who had often brought them in the arms of faith to Him, and very many of them in the arms, and in the rite of Holy Baptism ?

In considering the success of these schools, another feature must be noticed : it is the Gospel method of teaching the truth pursued in them, and the *Church-like air of the schools*. Many and many a funeral sermon has been preached in these embryo Churches,\* for some teacher or juvenile member who had died : many and many a discourse on public calamities of pestilence, fire, or flood. Every thing which has agitated the community around, and of course interested the minds of the children, has been made the theme of discourse, and turned to a spiritual account. Missionary addresses have been continually delivered to them in a juvenile style, and their little and yet liberal donations to this cause have proved that such seed was not sown in vain. Nor have their Pastors and Superintendents only preached here, but very many other Ministers and Missionaries, and intelligent persons engaged in Sunday School instruction, have also come before them in the “ fulness of the blessing

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\* The reader cannot fail to have discovered the truth of this remark in perusing the preceding extracts from the records of one of the schools.

of the Gospel of Christ." The effect of this mode of teaching has been perceptible in a good attendance on the schools, and in a continual supply of funds to the Missionary treasury of the Church: and incidentally, also, on the occasion of their present Pastor's departure for Europe. Supposing that he would visit Sunday Schools in a far country, some of the older children sent him written messages, (appropriate texts of Scripture,) for their fellow Sunday scholars across the water. These were delivered afterwards by that Pastor to the children of the Sunday School of St. Stephen's Church, Coleman street, London, and drew forth from its children most appropriate Scripture messages in return. The same messages were afterwards delivered to the children of Rev. Dr. Marsh's Sunday School, Leamington, Warwickshire, and were attended by the same effect, and again to the children of the Rev. Mr. Hill's school, Rector of Fremington, Devonshire, with more impression than on either of the above occasions. Answers from these were also returned. The teachers of these schools were inquisitive to know the progress which St. Ann's children had made in religious knowledge, and were disposed to hold them up as an example. From still another Sunday School in London, an interesting and useful ad-

dress has been made, and sent to St. Ann's schools, in return for their messages read by Mr. Hough, a zealous teacher of that school. Proficiency in Christian knowledge may well be expected of some of those children who have been in St. Ann's schools for eighteen years, and whose parents have taken great pains to second the instructions of their teachers.

Having touched upon some of the causes of success in these schools, I proceed to recall the circumstances which led to the formation of School No. 2.

When the present writer first entered on the Rectorship of St. Ann's Church in May, 1833, he found the Sunday School of the Church in the most flourishing condition. A large brick building erected for the purpose, 80 feet long and 25 feet wide, was literally full of scholars, and as the summer approached, became too much crowded for the health of the children. It was then that a second school was proposed. But so great was the interest of the teachers in, and their attachment to, this school, that it was not easy to find candidates for laborers in the new school. For a short time, however, the importance of the undertaking induced a sufficient number of persons to engage in the work. A meeting was held, a choir of teachers formed,

and after nomination by the Rector, a Superintendent fixed upon and appointed. This school commenced with a small number of children, and for some years after its organization it was impossible to place it on a footing, as it respects a room or accommodations, which should insure a rapid increase. It was held for a time in the gallery of the Church, then in a room procured in an adjoining street, and I believe in some third apartment.\* Nothing but the calm and persevering determination of the Superintendent and teachers, under the divine blessing, secured its final establishment. The house erected for the first school almost joined one side of the Church. Many of the congregation were unwilling that that house should be built, fearing that it might intercept the light, or otherwise injure the Church. When, then, it was proposed, as the only resource for School No. 2, to add a second story to the first building, the project was disapproved by some, and although the most strenuous efforts were made by some kind friends in the vestry, it was not until a year after the presentation of the request, that a vote passed the vestry of the Church permitting such an addition to be made. As

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\* We think the School was subjected to five or six removals before it obtained a permanent location.

soon as this was effected, the Rector commenced, and even then the vestry declined employing the funds of the Church in the work. They, however, appointed a committee of their number to take charge of the work, and to report to them. As soon as this vote passed the vestry, the Rector undertook the business of collecting funds from the congregation by personal application: and a sum not less than fifteen hundred dollars was thus obtained. This was not accomplished without much effort, as the design of raising the old building was not fully approved by the people. By this effort, a new room of ample dimensions was acquired, 75 feet long by 25 feet high. From the entrance of School No. 2 on these airy and commodious premises, it began to increase, and continuing under the care of the same faithful Superintendent and teachers for several years, it became the source of spiritual edification to a large number of children. A more united and steady company of instructors were rarely seen. It is true they had the example of the first school before their eyes. But there was also no small discouragement arising from the same cause. The first school could not be equalled by the second; for there were circumstances connected with its establishment and operations which insured particular affection and

interest. Comparisons between the two would not fail to be made by the zealous supporters of the enterprize, and these would by no means increase their hopes of abundant success. Still they proceeded on from year to year until their numbers were approaching fast those of the older and original school. In 1840, their first Superintendent left them, and took charge of a Sunday School in a new Church. This gentleman, Mr. *Charles Congdon*, in retiring from this useful, and to a Christian, honorable station, was rewarded by the strongest expressions of respect and affection from the friends and supporters of the school, but undoubtedly more still by a recollection of the long-continued labors in the cause of his Saviour, which through divine grace he was enabled and disposed to bestow. May a still higher reward be in store for him when the Lord makes up his jewels. During Mr. Congdon's superintendency, many interesting facts might have been furnished for this sketch, had there been any knowledge of the present design, but to perform their duty seemed to be the first and last object of the teachers. The Pastor of this school was a witness of much that might well be known, but at this distance of time it would be difficult to recover from memory its details. At a distribution of prizes for the per-

fect recollecting of the Church Catechism, this school took its full share of rewards. And one of the boys who obtained a Bible or a Prayer-Book, testified on his death-bed to the truth of that promise, "Whatsoever a man soweth, that shall he also reap." That boy "died in faith," and it is believed that the exhortations delivered by him during his dying hours will not soon be lost. To his remaining brother, and to his parents, his addresses were most affecting, fervent, and faithful. It may be well said of this youth, "though dead, he yet speaketh."

Another fact connected with this school, is the ordination to the ministry of the next Superintendent, the Rev. *John Carpenter Smith*, Rector of a Church in Wooster, Ohio.\*

Mr. Smith was a Sunday School scholar of St. Ann's Church. He became a teacher in School No. 2, afterwards its Superintendent, and then was ordained by the Bishop of New York to the Gospel ministry. This itself is one of the finest fruits of this good work. What a stimulus to teachers is the thought, that some of the youth who are receiving instruction at their hands are destined to be the future lights of the world. Who can doubt but that the influence of the

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\* Now of Trinity Parish, Rockaway, L. I.

Sunday School contributed largely to form the determination on the part of Mr. Smith to become a Minister of Christ ! How large, then, may be the circle of blessings within which a Sunday School operates ! and how may a pious lay teacher preach to a benighted world through the instrument which he has raised up ! Ministers, Missionaries, and mothers in Israel, will undoubtedly proceed in one unbroken rank from these fountains of knowledge to enlighten and bless the Church and the world.

The next Superintendent of this school was a teacher in School No. 1, now the Rev. *C. Bancroft*, Minister of St. Paul's Chapelry, Quebec, L. C. Under Mr. Bancroft the school flourished ; and its numbers became about equal to those of the original School No. 1. The weekly biblical lectures of Mr. Smith and Mr. Bancroft to the teachers were considered as valuable means of improvement, and like all the efforts of Christian benevolence, were twice blessed, first to the hearers, and next to the speakers themselves. To what finer kind of discipline can the expectant of holy orders submit, as preparatory to the exercise of the Pastoral office, than this ? He is first the scholar, then the teacher of scholars, and afterwards the teacher of teachers. If our blessed Lord laid great stress upon " feeding his

lambs," and if the Sunday School is the nursery of the Ministry and of the Church, then a people may be sure of such a blessing who possess a Pastor graduated from these institutions. The finest talents and the most ardent piety may fail to convert adults and men who have grown old in vice; but simple, steady, and prayerful employment of Sunday School instruction cannot fail to be crowned with success. Train up a child in the way he should go, and when he is old he will not depart from it. Under the last mentioned Superintendent, the library was considerably enlarged, and at his ordination in July, 1843, the school had not fallen from the flourishing condition under the long-remembered and judicious superintendence of the once teacher and scholar, the Rev. Mr. Smith. May the blessing of God the Father, Son, and Spirit, rest upon their labors. With the proper qualification of a thorough literary, and of the prescribed course of theological studies, with youth and health, and with a large circle of Christian friends to aid them with their prayers, much may be expected from the ministry of these two young and zealous Pastors. But to whatever usefulness or eminence they may arrive, it cannot be doubted that they will look back to the Sunday School as the fountain-head from whence their ministerial usefulness took its rise.

A letter, received from Mr. Bancroft by the Rector of St. Ann's, while in England, shows the spirit of piety which exists in the germ in many a youthful member of his late charge.

[This letter enclosed texts of Scripture from both scholars and teachers, put into the form of letters, with the addition, in some cases, of expressions of affection for their Pastor, and desire for his return. Mr. B. says, "Some of the children appear to be seriously inclined, though not decidedly pious. Last Sunday, I asked those to rise who had remembered to pray for their Pastor, and the majority of the school arose."]

Now, my dear Sir, I have complied with your request as far as possible, while distant from home and the records of my parish. That your design may be attended with success, is the sincere wish of your faithful and attached Pastor,

B. C. C.

During the absence of the Rector, the school was addressed, among other clergymen, by the late Superintendent (the Rev. Mr. Smith), on two occasions; by the Rev. J. W. Miles, the newly appointed Missionary to Syria; and by the Rev. Mr. Kellogg. Mr. Smith alluded very happily to his former connection with the school, and exhorted the teachers to consider well their

“high calling,” its honor and responsibility, and to take care that they were not less diligent and conscientious in the discharge of its duties, than in the business affairs of life. An affectionate appeal was also made to the scholars.

In the month of July, a letter, directed to St. Ann's schools, was received from the Rector, dated “London, 30th June,” in which he gives an account of his visit and address to the schools connected with the Rev. *Josiah Pratt's* Church, before referred to. In the course of his instructions in our schools on the Sunday previous to his leaving Brooklyn, he put various questions to the children as to the most interesting portions of the Bible to a sinner, referring especially to the 16th verse of the 3d chapter of St. John, and bringing as distinctly and vividly as possible before the youthful mind, that boundless love that would save a perishing world. But so powerless were words to express the immensity of this love, that even He who had command of all language, the blessed Saviour himself, could only say, “*God SO loved the world;*” &c. On the occasion of his visit to the London schools, mentioned above, our Pastor pursued a similar course of instruction, asking nearly the same questions, and receiving the same answers. He then delivered the messages which our children

had sent—"taking out, one by one, the little papers on which they were written, and reading them, and then commenting on each." The question was then asked, if any boy or girl wished to send a message to children over the water, 3000 miles off? A boy named this: "Watch and pray, lest ye enter into temptation;" and a girl this: "I love them that love me, and they that seek me early shall find me." From these two texts, our Pastor drew an instructive lesson for his own "dear lambs." And in the commencement of this letter he says to them: "Ever since I parted with you, on Sunday the 14th of May, in the Chapel, you have been in my mind. The promise of many of you to pray for me I have fondly cherished, and the promise I then made to pray for you I have faithfully performed. Daily have I thought of you before a throne of grace, and prayed that you might remember your Saviour in the days of your youth."

Some weeks after this, three letters were transmitted by our still absent Pastor from Mr. Pratt's school, one from the boys, another from the girls, and the third from the Superintendent of the male department. The letter from the girls, evidently written, as it purports to be, by one of their own number, is certainly creditable to the

school, especially as the pupils are of a condition in society that necessarily confines their instruction mainly to that which is obtained on Sunday. The letter is dated July 8th, and the following are extracts :

“ From the Sunday School Girls of the Church of St. Stephen's, Coleman street, London, to the Sunday Schools of St. Ann's, Brooklyn :

“ Dear Brothers and Sisters : During the visit of your beloved Pastor to this land we have been highly favored with his presence at our Church and school, and were much pleased with the account he gave us of the progress of religion in America.\* We received by him many interesting lessons from you, for which we return you our sincere thanks, and trust we shall ever remember and live according to them ; for how great will be our condemnation, if we neglect those blessed things we are taught. We think we are greatly blessed in having such a Pastor as the Rev. Josiah Pratt, in promoting our welfare, and encouraging us to go on with zeal in the Missionary cause, of which he is considered the father here.† Think, dear fellow-scholars,

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\* Our Pastor had given an account of the state of religious instruction in the schools connected with his own Church in Brooklyn. In the minds of these simple-hearted girls, *Brooklyn* probably comprehended all *America*! Nor is this want of geographical knowledge to be deemed a reproach to them, when many of their more favored countrymen, with some of the editorial fraternity, frequently betray more lamentable ignorance in regard to the extent and divisions of our country.

† This, we believe, is strictly the fact. It is said by the *London Record*, that “for twenty years, he conducted the affairs of the Church

what a privilege it is for us to be born in a Christian land, where the Gospel is freely preached to all,—with Sabbath schools to attend, and so many dear teachers to instruct us in the way of salvation, and warn us to flee from the wrath to come. Our Superintendents, who are the Misses Pratt, we owe many thanks to, and trust we shall ever be grateful for their kindness and instructions, and, with the blessing of God, profit by them, and bring forth fruit like good seed in a fruitful soil, knowing that we are not our own, but bought with a price. . . . .

O may we give our hearts to God in our youth. Then is the time, if we would be blest with his peculiar smile. . . . . He has said, “I love them that love me, and they that seek me early shall find me.” We have every opportunity of doing so; let us embrace it. . . . Pray earnestly for the Holy Spirit to strengthen you; for “by grace are ye saved, through faith, and that not of yourselves, it is the gift of God.”

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Missionary Society almost single-handed; and when he gave up the Secretaryship, he consented to become Chairman of the Corresponding Committee. He was the sole projector, and for more than twenty years the sole editor, of the *Missionary Register*.” So great an interest did he take, also, in the infusion of a Missionary spirit into the Episcopal Church of this country, that, in a correspondence with the late Bishop Griswold on the subject, he urged the formation of a Missionary Society here, and proffered, it is believed, besides any other assistance he could render, a contribution to its funds.

The intelligence of Mr. Pratt’s death reached here a few weeks since. He had been for more than twenty years Minister of St. Stephen’s, and is succeeded by his son. He was the intimate friend of Mr. Cecil, and at one period his Curate (at St. John’s, Bedford Row).

Be obedient to your teachers, for in so doing you will please God. Pray for all nations, and may your prayers, with the prayers of England, be answered to the good of many souls." . . .

[Signed by seven Girls.]

The letter from the Superintendent covered eleven texts of Scripture in the autographs of the same number of boys. They had requested to be allowed the privilege of sending us these Scripture epistles, both as an acknowledgment of those they had received from our schools and as a token of their good will towards us. The selection of texts, though from memory at the moment of writing, was for the most part appropriate. That of the first boy was,

*"Remember thy Creator in the days of thy youth, before the evil days come," &c.*

And that of the last,

*"The eyes of the Lord are in every place beholding the evil and the good."*

The Rev. Mr. Bancroft, in reading the letters and texts to the schools, interspersed such remarks as were pertinent to the occasion and the subjects suggested.

Mr. Bancroft ended his duties in the school on the 24th of September, preparatory to leaving for Quebec. He had previously sent in his resignation as Superintendent, and received from

the teachers, through a committee, a token of their sense of his personal worth and official services, for which he had tendered his acknowledgments. On taking leave of his charge, he affectionately and earnestly exhorted the children to "seek first the kingdom of God," assuring them that all needful things would be added; and expressed his thankfulness to the teachers for their uniform kindness towards him, as well as ready co-operation in all plans for the prosperity of the school.

At the instance of Mr. Bancroft, and by the concurrence of the teachers, the charge of the school, until the return of the Rector, was committed to Mr. *F. G. Fish*, who was afterwards further continued in charge until the last Sunday in May, 1844, when Mr. *Bancroft*, having returned to the city, and become Assistant Minister of the parish, resumed the superintendency.

The Rector, as before related, returned on Sunday morning, the 12th of November.\* In the expectation that he would visit them in the afternoon, both schools assembled in the Chapel at 2 o'clock, many of the congregation being present. The children rose on his entrance, and

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\* A good deal of anxiety seemed to prevail in the school on the previous Sunday, at the length of time which had elapsed since the sailing

on reaching the desk he offered a short prayer, which commenced with these words : “Blessed Jesus! at Thy feet we parted with these dear lambs ; at Thy feet we meet them again.” A Hymn, prepared for the occasion, was then sung by the schools. This was followed by a few remarks from the Rector, in the course of which he said, that nothing at any time gave him more happiness than to meet the assembled children of his flock, but that happiness was now greatly enhanced by the reflection that a few hours before there was little or no prospect of his being thus favored. The contrast of his situation on the deck of a sinking ship, entertaining scarcely a hope of escape, with the cheering scene before him, excited emotions beyond the power of words to express. He said he had much to communicate that would interest the schools,—some letters and messages to read, &c.,—all of

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of the Sheffield. This state of feeling was embodied in a “Prayer for our Pastor,” which was intended to be sung the morning he arrived, but a more joyous strain was happily called for. The following are two of the verses :

For his frail bark we watch and weep,  
So long, long toss'd upon the wave.—  
O thou art mighty, fearful Deep !  
But One is mightier still—to save !

Saviour! who once to earnest prayer  
Bade winds and fears alike to cease,—  
So, *peaceful* home our Shepherd bear,  
And to his flock restore like peace.

which might occupy the spare moments of two or three Sundays. The schools which he visited abroad, presented a very different aspect from those of St. Ann's. They were composed, for the most part, of children in far less eligible circumstances in life. But the benefits and privileges which the Sunday School offered were, perhaps, fully as much prized and improved by them as by the children here. He concluded by referring to the distribution of Bibles and Tracts on board ship, and the apparently religious—and, in their great extremity, tranquillizing—fluence thereby produced.

The communications referred to above were subsequently made. A letter was read from Mr. *Edwin Hough*, head clerk in the office of one of the English religious societies, addressed to St. Ann's schools, which the Rector desired might be answered by them. Various texts of Scripture, from two or three schools in London with which Mr. H. was connected, accompanied the letter, which, he said, was "a voice from the land of our fathers," and which contained some excellent admonition to our children, a familiar illustration of the nature or meaning of Faith, and a kindly reference to our Pastor, who was commended to our "increasing love."

Letters were also read from Miss *Pratt* and

Mr. *Waddington*, Superintendents of the male and female departments of Mr. Pratt's school, and much other matter of interest and instruction was communicated.

A few days after the Rector's visit to St. Stephen's, a large number of teachers and others called at his lodgings, to make inquiries as to the state of Sunday School instruction in the United States. In the course of conversation, the "Christmas Offering" of our children was mentioned. The idea was entirely new to them, and they seemed to be impressed with the belief, as were many others to whom it was afterwards communicated, that the adoption of the plan in England would lead to great results.

The intercourse thus commenced between these widely distant schools—first suggested by our Pastor,—may not only be the source of many pleasant recollections, but be productive of much good, by enlarging the sympathies, if not the minds of the children, on both sides of the water, and by stimulating them to a more diligent improvement of their blessed privileges.

Several hymns had been written by persons connected with the school, or by their friends, to welcome the return of the Rector. Copies of

these, with a note expressing the continued respect and affection of the teachers and scholars, having been, at their own desire, sent to him through the Acting Superintendent, the following letter of acknowledgment was returned :

Rectory of St. Ann's Church, Brooklyn, Dec. 18, 1843.

My Dear Sir,—None but the Saviour and Searcher of hearts can know the emotions of gratitude which filled my soul on the morning of Sunday, the 12th of November last, when I came in sight of St. Ann's Church, and saw the sun gilding its tower. I dare not indulge myself in describing my feelings. It was a resurrection from the grave. You may judge, then, what were the feelings of affection and humility with which I listened a few hours afterwards to the singing of those hymns which you have sent me, while in the midst of the children and teachers of the Sunday Schools.

You will not be surprised to know that I instinctively shrunk from so undeserved an honor; and yet I could rejoice in that high sense of the value of a Christian Pastor's services, which the teachers and scholars entertained, and which gave rise to the composition and singing of those hymns. To my dear and most highly esteemed friends, and invaluable fellow-laborers of the Sunday School, present my sincerest thanks, and to

their beloved flock my most devoted pastoral affection, and believe me, in the best of bonds,

Most affectionately, yours and theirs,

B. C. C.

A Dorcas Society, consisting mostly of the teachers of the school, was formed in the fall of 1841, for the purpose of providing clothing for poor scholars and their parents. It has been continued through the winter months since, and, besides giving comfort to many families, has greatly aided in keeping up the attendance of the school. The ladies meet once in two weeks, from house to house,—preceding the labors of each evening by reading a chapter from God's Word, and closing them with a hymn of praise, and occasionally by prayer.\*

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\* In suspending their operations in the spring of 1844, for the warm season, one of their number wrote a neat and appropriate "Parting Hymn," which was discoursed in very charming music by the "Dorcas" present. Two of the stanzas were as follow:

Our means, though small, have cloth'd  
God's little ones, distress'd,  
Such babes as when on earth  
Our dear Redeemer bless'd.  
Then we will Heaven's great King adore  
For smiling on our scanty store.

Oh! what a sweet return  
For time and labor given—  
Souls, souls immortal, train'd  
For happiness and Heaven :  
Then let us part with hearts at rest,  
For God our work of love hath bless'd.

### The Second School.

*Officers and Teachers, September 1, 1833.*

[The school was commenced the previous month.]

Charles Congdon, Sup't, (now of Emmanuel School.)	Mrs. Charles Congdon. Mrs. Jane Ten Eyck.
Wm. H. Carter, Sec'y, (removed to Flushing.)	Mrs. A. D. Matthews. Miss Helen Teller.
Miss Catharine Disbrow.	Miss Ellen Cole.
Miss Margaret Back.	Geo. Rhodes, (removed.)
Miss Sarah Herner.	John Gregory.
Mrs. Harris.	Arthur Dugdale, (deceased.)

Mr. William A. Morgan was Secretary of the school for several years, and actively engaged in promoting its prosperity.

*Officers and Teachers, January 1, 1845.*

Rev. Chs. Bancroft, Superintendent.

H. P. Morgan, Secretary.	Miss Maria Baldwin.
Henry G. Nichols, Librarian.	Miss Phebe Ann Smith.
Abraham Halsey, Assistant Librarian.	Miss Rosa Messenger. Miss Jane Gault.

#### *Female Classes.*

Miss Ann D. Smith, (Female Bible Class.)
Miss Ellen Cole.*
Miss Sarah Herner.*
Miss Cornelia Frieke.
Miss Eliza W. Baldwin.
Mrs. Elizabeth Dorsett.
Miss Maria Messenger.
Miss Euphemia Halsey.
Miss Hannah Johnson.
Miss C. M. T. Smith.
Miss L. Margaret Tyson.
Miss Maria Louisa Lewis.

#### *Male Classes.*

Mrs. Jane Ten Eyck.*
Mrs. Charles Bancroft.
Mrs. F. G. Fish.
Miss Ann Rose.
Mrs. A. M. Harper.
Mr. F. G. Fish (Male Bible Class).†
Mr. Henry Bancroft.
Mr. A. M. Harper.
Mr. James B. Smith.
Mr. Stanhope English.
Mr. Ferdinand Walker.
Mr. Robert W. Zuill.
Mr. Chas. H. Robinson.

Messrs. Henry G. Nichols, O. D. Burtis, Thomas Lownes, and James W. Greene, *Visiting Committee of the School.*

\* These, it will be seen, have been teachers from the beginning.

† And aiding occasionally the Superintendent.

**The First School.***Officers and Teachers, January 11, 1829.*

[At the opening of the new building erected for the school.]

*Female Teachers.*

Miss Mary Ann Wetmore.  
 " Mary Wilson.  
 " Sarah M. Crommelin.  
 " Baylis.  
 " Sarah White.  
 " Ann D. Smith.  
 " Sarah F. Hopkins.  
 " Charlotte Bill.  
 " Susan M. Taylor.  
 " Julia Kirk.  
 " Eliza Demai.  
 " Louisa Greenwood.  
 " Eliza Wilson.  
 " Mary F. Walker.  
 " Eliza Van Doren.  
 " Henshaw.  
 Mrs. J. W. Burtis.  
 Miss Ellen Louden.

*Miss Isabella M'Hinch.*

" Mary Dow.  
 " Frances Gill.  
 " Rachel Smith.  
 " Caroline Banning.

*Male Teachers.*

Mr. Richard M. White.  
 " Elijah Sprague.  
 " Andrew Comstock.  
 " Judah Back.  
 " Leonard Smith.  
 " Wm W. Pettit.  
 " Richard S. Tucker.  
 " Oliver D. Burtis.  
 " Mardenbrough White.  
 " Condit Barkeloo.  
 " James W. Burtis.  
 " J. L. Van Doren.

*Officers and Teachers, December 29, 1844.**Female Teachers.*

Miss Harriet Brainard.  
 " M. A. Duffield.  
 " Emily Puffer.  
 " S. B. Titus.  
 Mrs. B. C. Cutler.  
 Miss P. B. English.  
 " Elizabeth Chew.  
 " Jane Dikeman.  
 " Elizabeth Peet.  
 " Catharine J. Sands.  
 " Rebecca Peet.  
 " H. Phelps—(Bible Class).  
 " M. Hill Sands.  
 " Eliza Dikeman.  
 " Sarah Cole.  
 " Harriet Dow.  
 " Ellen Callaghan.

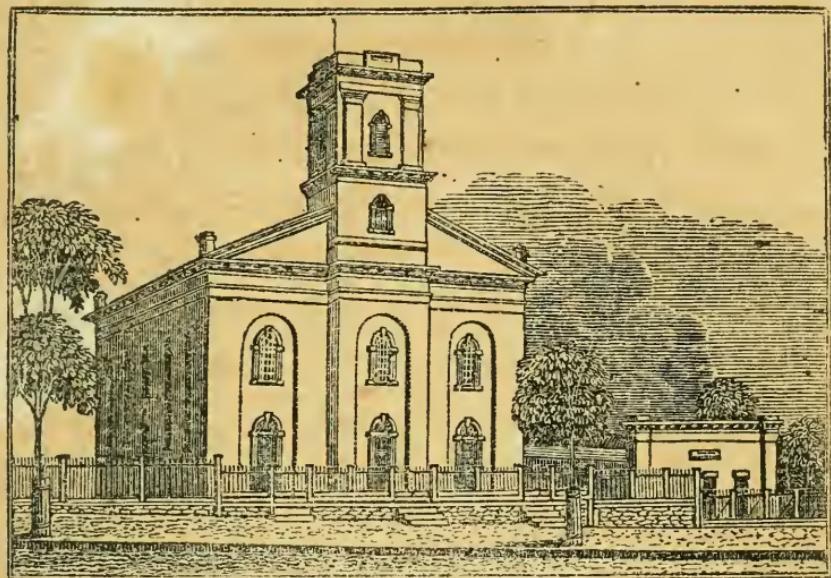
*Miss Caroline Callaghan.*

" Phebe Pettit.  
 Mrs. J. S. Doughty.  
 Miss A. C. Titus.  
 " Annie Cornell.  
 " Mary J. Frieke.

*Male Teachers.*

Mr. A. D. Matthews, Act'g Supt.  
 " N. D. Morgan, Secretary.  
 " C. B. Nichols, Librarian.  
 " Wm. W. Pettit.  
 " Marcus F. Hyde—(B. Class).  
 " Wm. R. Wadsworth.  
 " C. A. Van Kleeck.  
 " Thomas Doughty.  
 " John M. Beytel.  
 " William Chartres.

*Standing Committee, chosen in 1835.*—Messrs. Thos. I. Chew, Cyrus Bill, Col. John M. Gamble (deceased), James H. Clarke (deceased), R. M. White (removed), A. D. Matthews, W. W. Pettit, and the Superintendent (ex officio).



In the above Engraving will be seen a representation of the Sunday School as originally built, and first occupied by School No. 1, in January, 1829. The names of the teachers at that time are inserted on the opposite page. The additional story, for the accommodation of No. 2, and which forms the Chapel, was completed in 1837. This story is exhibited in the Engraving which faces the title page.

*The Children's Church.*—Separate services are held on Sunday, morning and afternoon, in the lower room, for those children who have no seats in Church, and any others disposed to be present. The attendance thus far has been about one hundred, and a good deal of interest is beginning to be manifested by the young worshippers. Mr. C. A. Van Kleeck and Mr. W. R. Wadsworth are the Readers.

*The Teachers' Meeting* continues to be held weekly, in which both schools unite, and is rendered interesting and profitable by the instructions of the Assistant Minister, who usually presides. It is held in the Chapel, and the attendance is generally good.

The names of Mrs. Sarah Wait, who is temporarily absent from the school, and Miss Brittan, were inadvertently omitted in the list of teachers in the Second School, as printed on page 175.

## Additional.

What the labors and influence of a Sunday School teacher of the right spirit can accomplish, and sometimes *do* accomplish, may be seen from the following statement, made up to the beginning of 1843. A teacher in School No. 1, in something less than *ten* years, had given instruction to 67 scholars. Of these,

There still remain in the Class, -	10
Deceased, - - - - -	2
Transferred to other schools in the city, 6	
In Sunday Schools in New-York, 2	
In Sunday School in Connecticut, 1	
	— 21
In Brooklyn, but now unconnected with School, - - - - -	12
Removed from the city, and residence unknown, - - - - -	19
" to Philadelphia, (a pious boy,) 1	
" to England, - - - - -	1
Preparing for the Ministry, at Boston, -	1
Teachers in First School, (including 1 Librarian,) - - - - -	4
Teachers in other schools, - - - - -	7
	—
In all, . . . . .	66

If the present number of the class, and the *nine* who are known to be in other Sunday Schools, together with the two deaths, are deducted, there will remain 45. Of these, *eleven*

—nearly one-fourth—are engaged as Sunday School teachers, and it is possible that some of those whose residences are unknown, may be doing good in the same way.

Of the deceased, one, who died at the age of 11, after a painful illness of nearly three years, during which it was a source of grief to him that he was not oftener enabled to attend the school, is thought to have given evidence of having taken the Saviour to be his everlasting portion. The other was lost from on board a vessel of war in the Pacific, in a violent storm, when no efforts could have rescued him. As it is known that he had long bitterly regretted his separation from the paternal roof, the hope is indulged that he also sought to be reconciled to his heavenly Parent, and was forgiven.

It is by no means intended to ascribe all the good fruits in this case to the instructions of the teacher alone, or even to the Sunday School. Other influences, doubtless, had their effect. Yet, after all reasonable deductions are made, much must be placed to the credit of “faithful Sunday School teaching;” especially as, in this instance, many of the scholars could have received little or no religious instruction at home.

The teacher of this class has also been principally instrumental, within the last five years,

of establishing *six* Sunday Schools in Sullivan county, N.Y., among a population in a great degree secluded, and almost wholly destitute of religious privileges, and has kept them supplied with libraries from donations of books he has solicited and obtained from schools in Brooklyn, among which those of St. Ann's have not been the least liberal. The schools thus established have been the means of silently and almost imperceptibly spreading the truths of the Gospel where the ministry could not be had, and in some instances persons who were openly opposed to their formation at first, have, through their instrumentality, "put on the new man," and become themselves laborers in the field. The books have greatly aided this good result. They are read, not only by the children who take them out, but by or to the families to which they belong, and by their neighbors around. Thus, a religious, practical, evangelical book, although a quiet, often becomes an effective preacher.

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It has not been ascertained that more than seven deaths have occurred among those who have been connected with the *Second School*, since its commencement nearly twelve years since,— three teachers and four scholars.

Mr. Arthur Dugdale, one of the first teachers,

died of consumption three or four years since, but some time after he had left the school.

Mr. *S. Evans*, a teacher, died about two or three years ago, having suffered for a considerable time from mental derangement. Both Mr. Dugdale and Mr. Evans died abroad.

The third teacher was Miss *Ann Amelia Hitchens*, whose death occurred October 18th, 1843. She became connected with the school in May, 1840, and joined the communion the July following. It is the testimony of the then Superintendent, "that her light shone steadily and brightly always," and that she manifested the "graces of the meek and humble Christian." The last Sunday she was in school was the one immediately preceding the departure of her Pastor for Europe. During most of her long illness, she was visited by the present Superintendent of the school (before his recent sojourn in Canada), and derived from his conversations much consolation. To a sister teacher, who spent a night with her just before her decease, she said, in answer to an inquiry, "I believe my sins are all washed away in the blood of the Lamb." She spoke of her love of Christian society, and of the blessedness of the Sunday School, and sent a message to the children, exhorting them "to be very attentive to their teachers' instruc-

tions." Her mind loved to dwell upon the 14th chapter of St. John, and upon the hymns beginning, "Rock of Ages! cleft for me," "Jesus, Saviour of my soul," and "Jesus, my strength, my hope!" It having been remarked to her that she might yet be spared until the return of her Pastor, whom she greatly desired to see, she replied, that as she had "lingered so long, it might be the Lord had more work for her to do." Just before her departure, she said to some one about her, "Tell my dear friends, all is peace—all is peace;" and expressions of similar import had frequently fallen from her. She bore her long sickness without a murmur, and finally yielded up her spirit in the full assurance of a blessed immortality. Her remains were taken to the Church, and the funeral service was performed, in the absence of the Rector, by the Rev. *W. H. Lewis*, of Calvary Church. In a brief address, he alluded to the amiable Christian character spontaneously accorded to the deceased by those who knew her, and to her unobtrusive habits and charitable disposition.

Of the deceased scholars, one (young *Gillis*) has already been referred to in the letter of the Rector. Another, a little girl about four years old, whose name is not recollected, died in consequence of having been accidentally burnt.

The third, *Julia B. Craig*, (sister of one of the teachers,) entered the school soon after its commencement, and is said to have always manifested much interest in its instructions. A sermon which she heard some time before her death made a deep impression upon her mind, and caused her frequently to refer to it, and especially during her sickness. The prayer of faith, it is declared, may "save a soul alive," and that she had a *praying* teacher is inferred from a letter written to her pupil, in which her spiritual welfare is strongly pressed upon her consideration. "Can I hope," she asks, "that the seed which I have endeavored to sow in faith, has begun to bud in your soul? If so, do not feel diffident to disclose to me your feelings. It will be my great delight to be the means of leading you to that Saviour who is able and willing to heal both soul and body." That she was indeed led to that Saviour, there is reason to hope. She died in the year 1838, at the age of fourteen.

*Julia Dickinson*, whose death occurred in October, 1841, at twelve years of age, appears to have given very satisfactory evidence that she was truly "a member of Christ" and "child of God." She would repeat to her mother, with expressions of delight, such passages in the sermons or prayers of her Pastor as particularly in-

tered her. *Jesus* was, with her, a sweet name. She was confident that she should see him and her Christian friends in heaven, and would endeavour to soothe the grief of her parents by reminding them that the separation would be short, and the meeting again "so happy."

*Henry Phillips*, of the First School, nine or ten years of age, was drowned while on a visit to Newburg. He was docile, apt to learn, and obedient to parents and teachers, and his friends were consoled with a good hope that all was well with him at the last.

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*Eleven hundred and sixty* children have received instruction in School No. 2, since its commencement.

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A portion of the preceding pages in relation to the Sunday Schools, was submitted to the Rev. *J. Carpenter Smith*, with a request that if any thing of especial interest, which occurred during his connection with them, had been omitted, he would be kind enough to supply the deficiency. The following extracts from his answer to this request, cannot fail to gratify the reader :

The subject of Sunday Schools generally is one which finds a ready response in every Chris-

tian's breast. But anything in relation to those connected with St. Ann's Church, comes to me clothed with peculiar interest. It calls forth the recollection of many scenes which will never be effaced from my memory.

In a communication from the present beloved Rector of St. Ann's, a touching allusion is made to my past connection with those schools, as scholar, teacher, and superintendent, with the remark: "Who can doubt but that the influence of the Sunday School contributed largely to form his determination of becoming a Minister of Christ?" To this I can heartily respond. I will not detain you with my "experience" as a scholar of the Sunday School. It will ever be, on my part, a subject of thankfulness to God that I was early a member of that institution for the training of the lambs of the flock. Though from my youth belonging to a "household fearing God," yet it was in the Sunday School that first I listened, and was led by Divine grace to Him who will be found by those who seek him early. When I first made a profession of religion, in baptism, I was a Sunday School scholar, and likewise when I ratified my vows in the rite of confirmation. How far, by the blessing of God, the instructions of my faithful Sunday School teachers contributed to lead me on from resolutions to actions, I will not say, but I cannot resist the promptings of my feelings to add, that if ever I am so happy as to be made a partaker of the joys above, as a sinner saved by grace, I trust it will be but the ending of a course

first commenced under the moulding influences of the Sunday School.

I regret my inability to furnish you with any incidents of interest in connection with the Second School during the time I was its superintendent. While I sustained that relation, the school was a field in which many faithful teachers labored. "The unity of the Spirit in the bond of peace," seemed to be characteristic of their actions. There was a devotedness and zeal in the cause at all times manifested, whether in the labors of the Sunday School, or the exercises of the Teachers' meeting, which seemed to say, that the love of Jesus was the constraining motive. I believe we had many praying teachers. And I know, my dear sir, you will agree with me in saying, that these are the most efficient laborers in Sunday Schools. *Praying and acting*—just the true Missionary spirit, which, whether put forth by the Christian in the work of his salvation, or the teacher in the Sunday School, or the Minister in his labor, is that which best can bring about the establishment of Christ's kingdom in our own hearts, and in the world. And the prayer of faith, combined with faithful effort, seems to be the great requisite in Sunday School labor. It is the minds of the young which form almost an unoccupied field, upon which this labor is brought to bear. They are thus fortified against the snares of the world and the assaults of infidelity. Present fruit may not always be seen—it is not always to be expected. And here is where faith is called into

exercise. The praying and faithful Sunday School teacher may often diligently labor in behalf of his youthful charge ; he may be “ instant in season and out of season,” in sowing the good seed of the word ; he may not see any fruit ; but it may be, when he has finished his labors and gone to his rest, his work will follow. The seed may take root and spring up. Some poor, wandering prodigal, far from home and happiness, may be directed to Jesus, and find peace and joy in believing, when among the scenes of by-gone and better days, he remembers the plan of salvation through a crucified Saviour, which was told him in his Sunday School. And among those who will hereafter labor in heathen lands, there may be many, in whose hearts the first germs of piety and devotion to God, were, by the Spirit’s blessing, implanted by some pious, humble Sunday School Teacher, whose earthly form may then be resting quietly beneath “the clods of the valley.” God works by means. Could we see the chain of events by which in his providence he has brought the Gospel even down to us, we should, perhaps, find that often the labors and influence of some humble Christian have been the ordained means of raising up and sending out the messengers of the Gospel of peace, till they have reached us. And how knows the pious Sunday School teacher but that his labors, poor and unworthy though he think them to be, and in weakness and fear though they be performed, may not be blessed by God so as to form an important link in that

chain of events which will usher in the glorious day of prophetic vision, when the kingdoms of this world will become the kingdoms of the Lord, "and the knowledge of the Lord shall cover the earth as the waters cover the sea." This, my dear sir, is an encouraging truth. It not only seems to bid the Sunday School laborers "onward," but also to tell us that in the great day when the Lord's servants are owned, and the golden crowns are given, the Sunday School teacher, faithful to his trust here below, will then "shine forth as the stars" among those who "have turned many to righteousness;" and that theirs will be the Saviour's welcome: "Inasmuch as ye have done it to the least of these, ye have done it to me."

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An incident occurred at the last Missionary meeting in the Chapel which it may be of interest to notice in this connection. The evening having been devoted to the seamen's cause, which it was proposed to aid, the Rector said there was a gentleman belonging to St Ann's Church present, who, if he could be persuaded to do so, might relate many thrilling adventures of the sea-faring life. He had risen through all the regular grades of his profession to that of Captain of the ship in which he sailed. He had been a Sunday School scholar, and, at the al-

tar, participated in the highest privileges of the Christian believer; and since that period he had on Sunday conducted the regular service of the Church on board his ship. He was emphatically *our own sailor*. The Captain then came forward, and confirmed what had been said,—delicately referring to the piety of a mother who had placed him in the Sunday School, where his first serious impressions were received, and to the higher instructions of a Pastor, which had prepared him for admission to the communion, and forced upon him the duty of supplying to those under his command, as far as he could, those religious privileges which their calling prevented them from enjoying in the sanctuary.

An officer of the Navy present, formerly a teacher in the Sunday School, and much engaged in the cause of seamen, also made very many interesting remarks, in the course of which, in alluding to the wreck of the *Sheffield*, he said that the danger of those on board was even greater than had been apprehended. If there had been two or three dashes more against the sand, all would have been lost, unless some special mercy had interposed in their behalf.

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There have been several public examinations of the children, which always showed satisfac-

tory results. For a number of years, the schools united with those of other denominations in their anniversary celebrations; but since 1841 the Episcopal schools have assembled by themselves. The first separate meeting was in St. Ann's, when a sermon was preached to the children by the Rev. Mr. *Haight*, of New York. In 1843, also in St. Ann's, the scholars were addressed by the Rev. *W. H. Lewis*, and teachers and parents by Mr. *Haight*. In 1844, the schools met in Christ Church, and were addressed by the Rev. Mr. *Bedell* and the Rev. Mr. *Walter*.

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The Rector read last Sunday (February 23) to the Schools assembled in Church, a letter from *William Spencer*, the youth mentioned on page 114 as having been sent out by St. Ann's to Jubilee College, to be educated with a view to the Ministry. The letter is addressed to the Rev. Mr. *Bancroft*, and the following is an extract :

Jubilee College, Jan. 1845.

Rev. and Dear Sir—I hope you will excuse my not writing to you before, but the reason is, I have waited with the expectation of receiving a reply from you to my first letter. I think that you will feel anxious to know what progress I am making in my studies. I think I understand what I have already learnt in Latin. We expect to begin Cæsar in about two months, and in Greek we are already in the contracted nouns of the third declension. We use Anthon's Greek

and Latin Lessons. There are not rooms for all the boys in the lower classes—but two large dormitories, in one of these I am placed with seven other boys, four of which are not studying with any definite object, and only one intends going through the course. The other three are going away within a year. I will now tell you our daily rules. We rise at half-past six, have prayers (in school-room) at seven—breakfast about half-past seven—go to school at nine, have dinner at twelve or half-past, go to school at one, come out at half-past four o'clock—have supper at half-past five—study from half-past six to half-past eight, at which time we have prayers,—and then have liberty to retire.

We had beautiful services in our Chapel on Christmas eve. (The Chapel was illuminated with candles, and decorated with evergreens.) Prayers were read by the Rev. Samuel Chase, and the sermon preached by the Rev. Dudley Chase, (the Bishop's son).—Preached from Psalm xl., 9, "Lo, I come." There is a pretty good congregation. The people come 15 and 20 miles distance to Church, and I cannot describe the eagerness with which they seem to receive the word of God, and the spirit of devotion which seems visible in the countenance of all during the administration of the Lord's Supper. When I look on such holy scenes as this in a part of the country so destitute of religious instruction, I hope and feel glad for the time to come, When the knowledge of the Lord shall cover the earth as the waters cover the sea.

With respect to my companions, they are all in all very agreeable, although I must add with regret that there are some few who do not by their actions show the purity of their minds, but these are amongst the number of irregular students. I have felt at times (since I have been here) very melancholy when I thought of *England and my dear mother and her pious instructions*, and I think this has been increased by my receiving so FEW LETTERS. But I reflect with gratitude, that through every feeling of trouble that same Almighty arm has sustained me, which has guided and protected me throughout all my life, and I think I can say with that beautiful Hymn, the 184th, which we so often sing,

“ In each event of life, how clear  
Thy ruling hand I see,  
Each blessing to my soul more dear,  
Because conferred by thee.”

He adds, that the country around “ is very beautiful,” and that in five minutes time he can be in some of the delightful retreats near the College, and there “ pour out his soul to God, and enjoy his presence in undisturbed peace.” He thinks his desire to enter the Ministry becomes stronger every day,—cannot say that he was ever happier than when in St. Ann’s Sunday School,—was rejoiced to hear of Mr. Watson’s ordination,—and desirous to be remembered to him, to the Rector, and to the 1st School and its Superintendent.

## Record of Marriages.

Rev. E. D. RATTOONE—"On the 24th June, 1790, married Cornelius A. Remson, son of Rem Remson, to Miss Margaret Pearson, daughter of William and Anna Wilhelmina Pearson, both of the township of Brookland,	E. D. R."	1
" On the 11th Nov'r, 1790, married Henry Harman, of New York, to Mrs. Sarah Doughty, of Bedlar's [Bedlow's, probably] Island. Witnesses, Mr. Timothy Crawley and Mr. and Mrs. Sulian [or Julian].	E. D. R."	1-2
Rev. SAMUEL NESBITT—November 1793 ,to July, 1797 . . . . .		33
Rev. JOHN IRELAND—September 9, 1798, to September 19, 1807 . .		121
Rev. H. J. FELTUS—December 1, 1807, to June 16, 1814 . . . .		84
Rev. J. P. K. HENSHAW—January 1, 1815, to January 16, 1817 . .		39
Rev. HUGH SMITH—July 20, 1817, to September 28, 1819 . . . .		39
Rev. H. U. ONDERDONK—December 22, 1819, to October 17, 1827, 116		
Rev. C. P. McILVAINE—In 1828, 16; 1829, 7; 1830, 5; 1831, 22; 1832, 12; 1833, to May 8 . . . . .		70
Rev. B. C. CUTLER—From May to end of 1833, 22; 1834, 21; 1835, 18; 1836, 9; 1837, 13; 1838, 11; 1839, 12; 1840, 17; 1841, 13; 1842, 7; 1843, 7, and 1 by the Rev. Mr. Kellogg, 8; 1844, 13 . . . . .		164

## Baptisms.

August 20, 1783—John, son of John and Helena Van Nostrand—"Copied from a certificate of Rev. JAMES SAYRE, Minister of the Episcopal Church at Brooklyn Ferry" . . . . .	1
October 13, 1787—Joseph, Benjamin, and Abigail, children of Joseph and Margaret Cawood, baptised by the Rev. Mr. WRIGHT . .	3
October 23, 1789, to March 19, 1792—Certified 12th June, 1792, by the Rev. E. D. RATTOONE, "Minister of the Church at Brookland," as having been baptised "according to the rites and ceremonies of the Church of England." . . . . .	29
June 4, 1792, to August 19, 1792—Certified as being baptised "according to the rites and ceremonies of the Protestant Episcopal Church," by AMBROSE HULL . . . . .	4
January 13, 1793, to May 4, 1795—Baptised by the Rev. SAMUEL NESBITT . . . . .	22
Under the Rectorship of Rev. JOHN IRELAND . . . . .	307
"      "      "      Rev. H. J. FELTUS . . . . .	211
From July, 1815, to October 3, 1819—Under the Rectorship of Rev. J. P. K. HENSHAW and Rev. HUGH SMITH . . . . .	108

October 31, 1819.—By the Rev. Dr. MILNOR.	1
November, 1819, to October, 1827—By the Rev. Mr. ONDERDONK	400
November 11, 1827, to May, 1833—By the Rev. Mr. McILVAINE	245
May, 1833, to January, 1845—By the Rev. Mr. CUTLER	715

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### Burials.

"1794, June 16—Buried in the church-yard of St. Ann's, Brooklyn, Mons'r Antoine Louis Legar, aged 67 years, native of Perigord, in Old France.

N.B. This record was filled up by me, this 5th of November, 1800, agreeably to written instructions from Dr. Samuel Nesbitt, Rector of St. Ann's Church at the time of said interment. JOHN IRELAND."

1790—Rev. Mr. Nesbitt	3	1821—Rev. Mr. Onderdonk	23
1791 " "	2	1822 " "	25
1792-3—Not recorded.		1823 " "	20
1794—Rev. Mr. Nesbitt	1—6	1824 " "	45
1795, 6, 7—No record		1825 " "	51
1798—Rev. Mr. Ireland	4	1826 " "	64
1799 " "	4	1827 " "	43—305
1800—No record.		1828—Rev. Mr. McIlvaine	41
1801—Rev. Mr. Ireland	1	1829 " "	56
1802 " "	10	1830 " "	10
1803 " "	18	1831 " "	48
1804 " "	18	1832 " Cholera "	53
1805 " "	12	1833—To May "	7—215
1806 " "	11	1833—Rev. B. C. Cutler	25
1807 " "	11—89	1834 " "	39
1808 to 1813 inclusive—No record, but there were reported to the Conv.	80	1835 " "	37
1814—Rev. Mr. Henshaw	7	1836 " "	34
1815 " "	27	1837 " "	25
1816 " "	8—42	1838 " "	36
1817—Rev. Mr. Smith	16	1839 " "	34
1818 " "	20—36	1840 " "	25
1819—Rev. Mr. Onderdonk	16	1841 " "	22
1820 " "	18	1842 " "	35
		1843 " "	17
		1844 " "	31—360

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### Confirmations.

*During the present Rectorship.*

November 10, 1834, . . . . .	34 persons.
January 3, 1836, . . . . .	26 "
April 29, 1838, . . . . .	58 "
Feb. 24, 1839, at St. Johns, . . . . .	5 "
April 25, 1841, . . . . .	63 "
February 25, 1844, . . . . .	60 "

## Communicants of St. Ann's Church.

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For the convenience of printing, the names of the *Communicants* are put in a smaller type than was at first proposed, and are therefore compressed within a considerably less space. As CAPITALS are employed, however, the eye will not be offended by the change.

It will be perceived that the names of the Rectors and Communicants are so arranged as to show at a glance under whom any particular person first came to the Communion, and, so far as could be ascertained, how long each person may have continued,—the letter *m* signifying member. Thus, on the next page, it will be seen that *Mrs. Sarah Middagh*, who communed under the Rev. Mr. Wright, continued a member under all the ministries down to the fourth year of the present Rector; and that *Mrs. Sands* and *Mrs. Boerum*, also communing under Mr. W., are still members. *Israel Horsfield*, the seventh name on the list, it will also be seen, became a member under Mr. Rattoone, and continued to Mr. Ireland: whether he then removed, or died, is not known. And so of the rest.

There are doubtless some errors in this List; but they arise from the impossibility of avoiding them, and not from any want of pains to insure correctness. That there are many omissions, is certain. Some persons, coming to the Communion from other Churches, never gave their names to the Rector, and others have omitted to do so until sometime afterwards. They would in either case fail to be recorded. In some few instances, these omissions have been supplied.

The letters S.S.T. indicate that the person was a Sunday School Teacher on coming to the Communion, or has been since; S.S. show that the person was a pupil of the school.

# MEMBERS....1788 to 1845.

Date.	COMMUNICANTS.										REMARKS.			
	Wright.	5	Rattoone.	Hull.	Nesbit.	Ireland.	Feilus.	Henshaw.	Smith.	Onderd'k.	McIlvaine	Culter.		
1788	Mrs. SARAH MIDDAGH..	m	m	m	m	m	m	m	m	m	m	m	Wid. of John. Died,	
	Mrs. ANN SANDS....	m	m	m	m	m	m	m	m	m	m	m	[Aug. 13, 1837,	
	Mrs. JANE BOERUM....	m	m	m	m	m	m	m	m	m	m	m	[aged 92.	
1790	JOHN VAN NOSTRAND....	m	m	m	m	m	m	m	m	m	m	m	Died,	
	MARTHA GLEAVES....	m	m	m	m	m	m	m	m	m	m	m	Probably Matthew.	
	MARGARET GLEAVES....	m	m	m	m	m	m	m	m	m	m	m		
	ISRAEL HORSFIELD....	m	m	m	m	m	m	m	m	m	m	m	D'd Oc. 16, 1805, a. 61	
	JOSIAH BROWN....	m	m	m	m	m	m	m	m	m	m	m		
	ELIZABETH BROWN....	m	m	m	m	m	m	m	m	m	m	m		
	JOHN MIDDAGH....	m	m	m	m	m	m	m	m	m	m	m	Died,	
	Dr. SHREAVES....	m	m	m	m	m	m	m	m	m	m	m		
	MARTHA SHREAVES....	m	m	m	m	m	m	m	m	m	m	m		
	SARAH CARPENTER....	m	m	m	m	m	m	m	m	m	m	m		
	ABIGAIL PATCHEN....	m	m	m	m	m	m	m	m	m	m	m		
	TIMOTHY NOSTRAND....	m	m	m	m	m	m	m	m	m	m	m	Removed to N. Y.	
	ELIZAB. CORNELL, Sen.	m	m	m	m	m	m	m	m	m	m	m	Died 1798.	
	MARG VAN MATER....	m	m	m	m	m	m	m	m	m	m	m	Removed.	
	ELIZABETH GILES....	m	m	m	m	m	m	m	m	m	m	m	Deceased.	
	ELEON'A McMULLIGAN	m	m	m	m	m	m	m	m	m	m	m	Do.	
	MARY MIDDAGH....	m	m	m	m	m	m	m	m	m	m	m	Removed.	
	JANE BOGART....	m	m	m	m	m	m	m	m	m	m	m	Died.	
	ELIZAB. HORSFIELD....	m	m	m	m	m	m	m	m	m	m	m	Do.	
	GEORGE POWERS....	m	m	m	m	m	m	m	m	m	m	m	Died, 1826, aged 82.	
1791	GIDEON WEIRS....	m	m	m	m	m	m	m	m	m	m	m	Removed to N. Y.	
	PAUL DAYRELL....	m	m	m	m	m	m	m	m	m	m	m	Died, 1803, aged 58.	
	MARY DAYRELL....	m	m	m	m	m	m	m	m	m	m	m	Died, June, 1809.	
	Mrs. CATH. PLACE....	m	m	m	m	m	m	m	m	m	m	m	Died, Sep. 30, 1816.	
	SARAH POWELL....	m	m	m	m	m	m	m	m	m	m	m	Removed.	
1792	Mrs. SARAH CORNELL....	m	m	m	m	m	m	m	m	m	m	m		
	HANNAH CORNELL....	m	m	m	m	m	m	m	m	m	m	m		
	Mrs. AYKINS....	m	m	m	m	m	m	m	m	m	m	m		
1793	Mrs. HANNAH IRELAND....	m	m	m	m	m	m	m	m	m	m	m	Died 1820.	
	SCHULTZ....	m	m	m	m	m	m	m	m	m	m	m	Removed to N. Y.	
	Mrs. ELLEN GRIGG....	m	m	m	m	m	m	m	m	m	m	m	Died 1831.	
	Mrs. HARRIS....	m	m	m	m	m	m	m	m	m	m	m	Removed to N. Y.	
	Mrs. ELIZAB CORNELL....	m	m	m	m	m	m	m	m	m	m	m		
	Miss CORNELL (d. E. sen.)	m	m	m	m	m	m	m	m	m	m	m		
	Mrs. ROBBINS....	m	m	m	m	m	m	m	m	m	m	m		
1800	Mrs. MARY DAWSON....	m	m	m	m	m	m	m	m	m	m	m		
	Mrs. SARAH MORRIS....	m	m	m	m	m	m	m	m	m	m	m	Rem. 1831.	
1801	WM. GRIGG....	m	m	m	m	m	m	m	m	m	m	m	Of the Vestry.	
	Mrs. LUCY CARPENTER....	m	m	m	m	m	m	m	m	m	m	m		
	Mrs. BUCKNER....	m	m	m	m	m	m	m	m	m	m	m		
	Mrs. ELIZA MAMER....	m	m	m	m	m	m	m	m	m	m	m	Deceased.	
	CLEM'T MERRIAM....	m	m	m	m	m	m	m	m	m	m	m	Rem. to Conn.	
1802	Mrs. MARY TITUS (late Miss Van Nostrand)....	m	m	m	m	m	m	m	m	m	m	m	Rem. to N. Y.	
	Mrs. LUDLAM....	m	m	m	m	m	m	m	m	m	m	m	Do.	
	MARTHA DEMOTT....	m	m	m	m	m	m	m	m	m	m	m	Do.	
	JOHN VAN PELT, Sen....	m	m	m	m	m	m	m	m	m	m	m	Deceased.	
	JOHN VAN PELT, Jr....	m	m	m	m	m	m	m	m	m	m	m		
	Mrs. VAN PELT, Jr....	m	m	m	m	m	m	m	m	m	m	m		
	Mrs. CARPENTER, Sen....	m	m	m	m	m	m	m	m	m	m	m	Rem.	
	Mrs. HICKS, Widow....	m	m	m	m	m	m	m	m	m	m	m	Do.	
1803	SUSANNAH BROWN....	m	m	m	m	m	m	m	m	m	m	m	Died Dec. 19, 1802.	
	THOMAS BARFE....	m	m	m	m	m	m	m	m	m	m	m		
	ALICE BARFE....	m	m	m	m	m	m	m	m	m	m	m		
	WM. CORNELL....	m	m	m	m	m	m	m	m	m	m	m		
	Miss FOOTE....	m	m	m	m	m	m	m	m	m	m	m	Died 1803, aged 60.	
	PHOEBE ATLEE....	m	m	m	m	m	m	m	m	m	m	m	Rem.	
	MARY DEHUAH....	m	m	m	m	m	m	m	m	m	m	m		
May	ELIZAB. MACKAY....	m	m	m	m	m	m	m	m	m	m	m	Died Oct. 10, 1803.	
July	ELIZAB. SACKETT....	m	m	m	m	m	m	m	m	m	m	m	Died June 1816.	

Date.	COMMUNICANTS.							REMARKS.
		Ireland.	Feltus.	Henshaw.	Smith.	Onderdonk.	McIlvaine.	
July 31	WM. CORNWELL.....	m	m	m	m	m	m	Vestryman, &c., died 1830.
	Mrs. ELIZ' H CORNWELL.....	m	m	m	m	m	m	Died March 25, 1826, a. 86.
Oct. 23	JANE STRINGHAM.....	m	m	m	m	m	m	(Mrs. Israel Abrahams.)
	THOMAS CANFIELD.....	m	..	..	..	..	..	Removed.
	SARAH CANFIELD.....	m	..	..	..	..	..	"
	HILAH COOK.....	m	..	..	..	..	..	
Dec. 25	— STEWART.....	m	..	..	..	..	..	
	— STEWART.....	m	..	..	..	..	..	
1804	Mrs. BECK.....	m	..	..	..	..	..	
Feb. 12	" ELIZABETH FIELD.....	m	..	..	..	..	..	
	Miss M. WOLFENDALE.....	m	..	..	..	..	..	Removed.
	Mrs. FURMAN, Sen.....	m	..	..	..	..	..	Died Aug. 13, 1805
	ELIZABETH SCRIBNER.....	m	..	..	..	..	..	Died May 3, 1804.
Mar. 18	RICHARD AUCAT.....	m	..	..	..	..	..	Removed.
	LUCY AUCAT.....	m	..	..	..	..	..	"
May 20	Mr. PHILLIPS.....	m	..	..	..	..	..	"
	Mrs. PHILLIPS.....	m	..	..	..	..	..	"
July 8	Mrs. BART. TITUS.....	m	..	..	..	..	..	
Dec. 25	PHEBE BAYLEY.....	m	..	..	..	..	..	
	Mrs. LEMON.....	m	..	..	..	..	..	
	" BREWER, Sen.....	m	..	..	..	..	..	
	ROBERT HODGE.....	m	m	..	..	..	..	Vestryman and M. D. C.
	Miss HODGE.....	m	..	..	..	..	..	
	MART. VAN NOSTRAND.....	m	..	..	..	..	..	Sexton.
	JOHN HAMMEL, Sexton.....	m	m	m	m	m	m	Removed to St. John's.—
	JEMIMA HAMMEL.....	m	m	m	m	m	m	[Now warden St. Mary's.
1805	Mrs. ANN W. BARBARIN.....	m	..	..	..	..	..	
April 14	" JEMIMA RETONG.....	m	m	m	m	m	m	Died 1829, aged 95.
	ADOLPHUS BROWER.....	m	..	..	..	..	..	
	Miss MARY MCLEOD.....	m	..	..	..	..	..	
	LAMBERT MOORE.....	m	..	..	..	..	..	Deceased.
	REBECCA MOORE.....	m	..	..	..	..	..	"
	HANNAH HEWLETT.....	m	..	..	..	..	..	
Sept. 19	Mr. BIRCH.....	m	..	..	..	..	..	
	Mrs. BIRCH.....	m	..	..	..	..	..	Joined Methodist Ch.
	" GOODERICH.....	m	..	..	..	..	..	
	Miss FRANCES MOORE.....	m	m	m	m	m	m	Died Sept. 11, 1842, ag. 83
	Mrs. M. M. ONDERDONK.....	m	m	m	m	m	m	Died Oct. 30, 1836, ag. 74
Oct. 27	TAMER HOLMES.....	m	..	..	..	..	..	Removed.
	Mr. SMITH.....	m	..	..	..	..	..	
	Mrs. SMITH.....	m	..	..	..	..	..	
	" BROWN.....	m	..	..	..	..	..	Removed.
1806	S. ANN VAN NOSTRAND.....	m	..	..	..	..	..	Died July 12, 1806.
Feb. 5	Mr. MILWARD.....	m	..	..	..	..	..	
	Mrs. MILWARD.....	m	m	m	m	m	m	Died 1835, aged 84.
	Miss MILWARD.....	m	..	..	..	..	..	
Oct. 26	Mrs. CORNELL, Sen.....	m	..	..	..	..	..	
	" MCLEOD.....	m	..	..	..	..	..	Removed.
Dec. 25	" HARRIS.....	m	m	..	..	..	..	
1807	BETSEY, (free black).....	m	m	..	..	..	..	
Mar. 29	JOE " "	m	m	..	..	..	..	
	Mr. INGRAHAM.....	m	m	m	m	m	m	Died 1822, aged 86 ?
	Mrs. INGRAHAM.....	m	..	..	..	..	..	Deceased.
	" UDALL.....	m	..	..	..	..	..	
	" LANDMAN.....	m	..	..	..	..	..	
	" SUTHERLAND.....	m	..	..	..	..	..	
	Miss POST.....	m	..	..	..	..	..	
	Mrs. HICKS.....	m	..	..	..	..	..	
	" WEED.....	m	..	..	..	..	..	
	Miss HORSFIELD.....	m	..	..	..	..	..	
	Mrs. MARY SEAMAN.....	m	..	..	..	..	..	
	JOHN STEWARD.....	m	m	m	m	m	m	
	Mrs. MARG'T STEWARD.....	m	m	m	m	m	m	
	" SARAH HARRIS.....	m	m	m	m	m	m	
	" FISHER.....	m	..	..	..	..	..	Removed.
	JAMES B. CLARKE.....	m	m	m	m	m	m	Died Dec. 1842.
	Mrs. ELEANOR CLARKE.....	m	m	m	m	m	m	



Date.	COMMUNICANTS.							REMARKS.
		Henshaw.	Smith.	Onderdick	McIlvaine.	Cutler.		
May 21.	Mrs. RICH.....	m						
	" RUCKLE, Jr.....	m						
July 11.	JAS. W. BURTIS.....	S.S.T.	m m m	m m m				One of the Vestry.
	Mrs. J. W. BURTIS.....	S.S.T.	m m m	m m m				
Sept. 17.	" MARIA RENSHAW.....	m		m				Removed.
	" DIANA RIKER.....	m	m m m	m m m				
	" MARIA SEAMAN.....	m						
	" SUSAN LEWIS.....	m						
	" MIDDAGH, Jr.....	m	m m m m	m m m m				(Widow of Art.)
Nov. 12.	JOSEPH PETTIT.....	m		m				Removed.
Xmas.	ABIGAIL STILLWELL.....	m		m				
	Mrs. MARY BUCKBEE.....	m	m m m m	m m m m				
	ANN DENTON SMITH.....	S.S.T.	m m	m m m				
1816	Miss PHEBE SMITH.....	S.S.T.	m m	m m m				
Feb. 11.	Mrs. CATHARINE WISE.....	m	m m m	m m m				
	" JANE ANN VAN PEELT.....	m	m m m	m m m				
Easter.	HANNAH COX, (colored).....	m						
	REBECCA SPOONER.....	m	m					
	CHARLOTTE MATTHEWS.....	m						
	MARY ANN DUFFIELD.....	S.S.T.	m m	m m m				
	MARGARET SMITH.....	m						
	Capt. F. H. ELLISON.....	m m	m m m	m m m				Died May 1843, aged 80.
	Mrs. F. H. ELLISON.....	m m	m m m	m m m				Died Ap. 2, 1839, aged 73.
	CHARLES HEWLETT.....	m		m				Died 1817.
	HENRY DIKEMAN.....	m						
	Mrs. CARTER.....	m						
	MARY COLE.....	m m	m m m	m m m				(Now Mrs. Robert Pettit.)
	DORCAS TITUS.....	m						
	ROBERT PETTIT.....	m	m m m	m m m				
	SARAH H. RICHARDS.....	m m	m m m	m m m				
	SIMEON PETTIT.....	m						
Dec. 25.	MATTHEW JAMES.....	m m m	m m m	m m m				Withdrew 1829. Died
	JAMES ASH, (colored).....	m		m				[Sept. 1841, aged 54]
	Miss PARKER.....	m						
1817	Mrs. JULIANA MAFFITT.....	m						
Easter.	" SUSANNAH M. TAYLOR.....	m						
	" FRANCIS PATCHEN.....	m	m m	m m				Died Dec. 24, 1823.
	MARY GILL.....	m	m m	m m				Withdrew 1827.
	MARTHA ALLEN.....	m						
	DEBORAH STRETCH.....	m						
	Mrs. ELEANOR L. SMITH.....	m		m				
	JAS. P. F. CLARKE.....	m	m	m				Rector, Manhasset, L. I.
	Mrs. CLARISSA CADY.....	m	m m	m m				Died Oct., 1827.
	" ELECTA CADY.....	m						
	NANCY Mc NEILL.....	m						
	Mrs. ANN. ANGUS.....	m						
	DONALD MALCOLM.....	m	m m	m m				
1818	Mrs. ERMINA D. MALCOLM.....	m	m m	m m				
	" MARY BEDELL.....	m		m				Removed.
	" SARAH WATERBURY.....	m	m	m				Died 1828, aged 52.
	" EXPERIENCE McCOUN.....	m	m m	m m				
	Miss WHITE.....	m	m m	m m				Removed.
	Mrs. JOHN MARTIN.....	m	m m	m m				
	JOHN FISHER.....	m						
	Mrs. SARAH ANN MARCH.....	m	m m m	m m m				
May 17.	ROBERT RHOADES.....	m	m m m	m m m				Present Sexton.
	ABRAHAM VAN NOSTRAND.....	m						
	JOHN H. MOORE.....	m	m m m	m m m				D'd Feb. 7, 1840, aged 75.
Aug. 9.	Mrs. JANE BAYLEY.....	m		m				
Oct. 25.	Miss CHARITY SMITH.....	m						R. moved.
	Mrs. JANE SMITH.....	m	m m m	m m m				
	" VAN NOSTRAND.....	m	m m m	m m m				Narrows, L. I.
	" ANN WORK.....	m						
	" (Capt.) EVANS.....	m	m m m	m m m				
1819	MARY NOEL ELLISON.....	S.S.T.	m m m	m m m				
Ap. 11.	JUDAH BACK.....	S.S.T.	m m m	m m m				Deceased.
	Mrs. BERRY, (widow).....	m m m	m m m	m m m				

Date.	COMMUNICANTS.					REMARKS.
		Smith.	Ontario	Pk.	McLain.	
Oct. 24	Mrs. R. STEWART.....	m	m	m	m	Narrows, L. I.
	“ EMELINE FISHER .....	m	m	m	m	Deceased.
	Capt. RICHARD DASHIELL.....	m	m	m	m	“
	Mrs. MARY CROCKETT.....	m	m	m	m	Sister of Mrs. Ireland—died
	“ PERRY .....	m	m	m	m	[March 20, 1837, aged 76]
	“ ELIZABETH ONDERDONK .....	m	m	m	m	Removed.
	“ KETTLETAS .....	m	m	m	m	Deceased 1831.
	“ BRUSH .....	m	m	m	m	
	“ PIERREPONT .....	m	m	m	m	
	SAMUEL SEABURY.....	m	m	m	m	Grandson of Bishop Sea- bury—Ed. Churchm.
	Mrs. SAM'L SEABURY.....	m	m	m	m	
	Miss SEABURY.....	m	m	m	m	
	Mrs. TAYLOR .....	m	m	m	m	Removed.
	Miss PETTIT (daughter Simeon P.)	m	m	m	m	
	Mrs. STEPHENS .....	m	m	m	m	
	Mr. ADAMS, (bro-in-law Gen. Swift) .....	m	m	m	m	Removed.
	Mrs. ADAMS.....	m	m	m	m	“
	Rev. Mr. IRELAND.....	m	m	m	m	Died March 26, 1823, a. 62.
1820	Mrs. WHITIE.....	m	m	m	m	
	“ BROWN .....	m	m	m	m	
	“ GREEN .....	m	m	m	m	
	“ SMITH (Chapel st.) .....	m	m	m	m	
	LOSEE VAN NOSTRAND.....	m	m	m	m	Now of St. John's.
	Mrs. L. VAN NOSTRAND.....	m	m	m	m	“ “ “
	“ CHARLES HEWLETT .....	m	m	m	m	Removed.
	Miss McKNIGHT .....	m	m	m	m	“
	WM. SALE .....	m	m	m	m	
	Mrs. SALE .....	m	m	m	m	
	“ HIGBEE .....	m	m	m	m	
	“ SARAH DAVIS .....	m	m	m	m	
	“ HANNAH TEN EYCK .....	m	m	m	m	Died Sept. 12, 1825.
	“ ALICE WILSON .....	m	m	m	m	
	ERASTUS WORTHINGTON .....	m	m	m	m	Died in 1831.
	Mrs. ANNA WORTHINGTON .....	m	m	m	m	“ Dec. 23, 1833, aged 66.
	“ BENNETT .....	m	m	m	m	Deceased.
	“ MARY TIMPSON .....	m	m	m	m	Removed.
	“ FANNY KEYMER .....	m	m	m	m	
1821	Miss AGNES WHITE .....	m	m	m	m	
	Mrs. CALISTA HEWLETT .....	m	m	m	m	Died 1826.
	“ SARAH H. SMITH .....	m	m	m	m	
	“ JULIANA QUACKENBOSS .....	m	m	m	m	
	ANDREW DESENDORF .....	m	m	m	m	Died in 1831.
	Mrs. OLIVE DESENDORF .....	m	m	m	m	“ “
	“ ANN DESENDORF .....	m	m	m	m	
	“ FURMAN .....	m	m	m	m	
	“ TOTTEN .....	m	m	m	m	Removed.
	“ J. R. ADAMS .....	m	m	m	m	
	“ HELEN SCHERMERHORN .....	m	m	m	m	
	“ JANE ABRAHAMS .....	m	m	m	m	
	“ DESENDORF .....	m	m	m	m	
	“ ABBY H. CHEW .....	m	m	m	m	
	Miss MATILDA SANDS .....	m	m	m	m	Deceased.
	Miss HANNAH BURTIS .....	m	m	m	m	“
	H. R. HOTCHKISS .....	m	m	m	m	Removed.
	Mrs. O'SULLIVAN .....	m	m	m	m	“
	“ WIGGINS .....	m	m	m	m	
	JOHN DURYEA .....	m	m	m	m	Deceased.
	Mrs. PATCHEN .....	m	m	m	m	“
	“ GRACE McGRUDER .....	m	m	m	m	Now Mrs. F. C. Tucker.
	“ MARY DUNBAR .....	m	m	m	m	Removed.
	CHARLES (colored) .....	m	m	m	m	“
	Mrs. McNIELL .....	m	m	m	m	
	Miss McNIELL .....	m	m	m	m	
	“ ELIZA EWING .....	m	m	m	m	Deceased.
	Mrs. MARIA J. THORNE .....	m	m	m	m	
	“ MARIA J. NICHOLS .....	m	m	m	m	Removed to Jamaica.
	Mr. S. PYEN .....	m	m	m	m	Removed.

Date.	COMMUNICANTS.	Onderd <sup>k</sup>	McIlvaine.	Cutler.	REMARKS.
		m	m	m	
	Miss ANNA PIERREPONT.....	m	m	m	(Mrs. Van Wagenen) died May 14, 1839, aged 34.
	Mrs. DESPARD.....	m	m	m	
	“ HAMILTON.....	m	m	m	Died 1826.
	GREEN DESPARD.....	m	m	m	
	Miss GERTRUDE O. TREDWELL.....	m	m	m	
	“ ELIZABETH TREDWELL.....	m	m	m	Now Mrs. Titus.
	“ BENNETT.....	m	m	m	
	Mrs. SARAH BARNSTON.....	m	m	m	
	“ ELIZABETH STRETCH.....	m	m	m	
	Miss ANN MONTGOMERY.....	m	m	m	Removed 1827.
	Mrs. SOPHIA GOODWIN.....	m	m	m	
	Miss ANNA KINSEY.....	m	m	m	
	Miss JANE KINSEY.....	m	m	m	
	D. VAN VOORHEES.....	m	m	m	
	Mrs. ANN VAN VOORHEES.....	m	m	m	
	Mr. TREDWAY.....	m	m	m	
	Mrs. TREDWAY.....	m	m	m	
	Rev. CAVE JONES.....	m	m	m	Chap. U.S.N. D'd Feb. 2, 1829.
	Mrs. JONES.....	m	m	m	Deceased.
	Miss JONES.....	m	m	m	
	Mrs. ELIZABETH SMITH.....	m	m	m	Deceased.
	Miss MARY WORTHINGTON.....	m	m	m	Died Nov. 2, 1823, aged 29.
	Miss SUSAN BONTOCOU.....	m	m	m	Removed.
	Mrs. LAIGHT.....	m	m	m	Removed.
	“ PHEBE SMITH.....	m	m	m	
	“ GAULT.....	m	m	m	
	“ WALKER.....	m	m	m	Mother of Mrs. Gen'l Swift.
1823	Dr. McNEILL.....	m	m	m	
	Mrs. MARIA HUNTINGTON.....	m	m	m	
	JOHN H. CANNON.....	m	m	m	
	MATTHEW CLARKSON.....	m	m	m	Now of the Ch. at Flatbush.
	Mrs. CLARKSON.....	m	m	m	Do. do. do.
	TEUNIS CRAVEN.....	m	m	m	Of Emmanuel Ch.
	HANNAH TINGEY CRAVEN.....	m	m	m	Died May 5, 1835, aged 50.
	JAMES COLE.....	m	m	m	
	Mrs. SOPHIA LEE.....	m	m	m	Removed
	Miss DAWSON.....	S.S.T	m	m	Removed.
	“ CRAVEN.....	m	m	m	
	Mrs. PRINCE.....	m	m	m	
	“ PHEBE HOPKINS.....	m	m	m	
1824	Miss PROC.....	m	m	m	
	“ JANE CORNWELL.....	m	m	m	Daughter of Wm. C.
	SARAH EBBOTSON.....	m	m	m	
	Mrs. JANE COLE.....	m	m	m	Died Dec. 22, 1838, aged 73.
	PELEG BACK.....	m	m	m	
	COMFORT SANDS.....	m	m	m	Auditor of the State, 1777. D'd.
	EDWARD CLOWES.....	m	m	m	
	Mrs. JANE KING.....	m	m	m	
	“ ELIZA TRENCHARD.....	m	m	m	
	Miss ANN CORNELL.....	m	m	m	Eldest daughter of Isaac.
	Mrs. PHEBE T. SMITH.....	m	m	m	
	“ SUSAN P. CARTER.....	m	m	m	
	“ ELEANOR STEVENSON.....	m	m	m	
	“ SUSAN WARING.....	m	m	m	Deceased.
	Miss MARTHA WELLING.....	m	m	m	
	THOMAS WEBB, (Naval Hosp.).....	m	m	m	
	— WHITE.....	m	m	m	
	Mrs. WHITE.....	m	m	m	
	“ ISABELLA W. CORNELL.....	m	m	m	
	MARY ANN WETMORE.....	S.S.T	m	m	Now Mrs. A. Spooner, Sen.
	CYRUS BILL.....	m	m	m	Warden.
	Mrs. EUNICE BILL.....	m	m	m	Died 1829.
	GUSTAVUS V. CÆSAR.....	m	m	m	Emigrated to Africa.
	ELIZABETH V. CÆSAR.....	m	m	m	Do. do.
	Mrs. ALICE CARUTH.....	m	m	m	
	Miss EMILY J. CARUTH.....	S.S.T	m	m	
	“ JULIA OSBORN.....	m	m	m	

Date.	COMMUNICANTS.				REMARKS.
		Onderd'k.	McIlvaine.	Cutler.	
1825	Mrs. ELIZABETH ALBERT.....	m	m	m	
	“ ELIZABETH LOUDEN.....	m	m		
	“ GRACIE.....	m			
	Miss WILHELMINA J. E. MOORE	m			
	JAMES MAXWELL.....	m	m		
	Mrs. ELIZABETH ATTWOOD.....	m	m	m	Reported Oct., 1825. Rem.
	R. V. W. THORNE.....	m			
	WM. PIERREPONT.....	m			
	Mrs. JANE W. CORNELL.....	m	m		
	JOHN HEAVER.....	m	m		
1826	Mrs. COMMODORE CHAUNCEY.....	m	m	m	Removed.
	JOHN PETTIT.....	m			Deceased.
	Mrs. JOSIAH DOW.....	m			Removed to N. Hampshire.
	Mrs. ANN C. TITUS.....	m	m	m	
	WILLIAM MURRELL.....	m			Removed. Dec'd.
	Mrs. MURRELL.....	m			Removed.
	Miss BAYLIS.....S.S.T.	m	m	m	
	ANNA WOOD.....	m	m	.	Pineapple street.
	Mrs. HARRIS.....	m			
	“ Mrs. SARAH E. GUNNING.....	m	m		
	Miss ELIZABETH HANCOCK.....	m	m	m	(Mrs. Ricker.)
	Mrs. CATHARINE WAKELEY.....	m	m	.	Left in 1829.
	“ CYNTHIA McCOUN.....	m	m		
	LAWRENCE ARMSTRONG.....	m			Naval Hospital. Removed.
	Mrs. JANE ARMSTRONG.....	m			
	DANIEL NASH.....	m	m		
1827	Miss SARAH ANN SMITH.....	m	m		
	Mrs. L. HICKS.....	m	m	m	Wife of the Ferry Master.
	“ WILSON, (at Mr. Hicks').....	m	m		
	“ AGNES FORBUSH.....	m	m	m	Died Oct. 11, 1835, aged 38.
	“ ELIZABETH VOORHEES.....	m	m	m	
	“ ELIZABETH MORRISON.....	m			
	“ ANN DAVISON.....	m	m		
	JOHN W. MARSHALL.....	m	m	.	Deceased.
	Mrs. G. W. STANTON.....	m	m		
	“ HOYT.....	m	m		
Xmas.	Miss HOYT, Sen.....	m	m	.	Died April 24, 1829.
	TIMOTHY W. COOKE.....	m	m		Removed to New York.
	Mrs. SALLY COOKE.....	m	m		
	“ Mrs. ANN MARES.....	m	m	.	Do. do.
	“ MARY WALKER.....	m	m		Do. do.
	Miss HANNAH McCOUN.....	m	m		
	Mrs. HELEN DEAN.....	m	m	m	
	JAMES GOODWIN.....	m	m		
	Miss JANE H. ELLISON.....	m	m		
	“ FRANCES E. ELLISON.....	m	m	m	
1828	SARAH M. CROMMELIN.....S.S.T.	m	m		Now Mrs. Degraw.
	Mrs. EMILY McILVAINE.....	m	m		
	Mr. TAYLOR (organist).....	m			
	Mrs. TAYLOR.....	m	m		Removed.
	“ MEAD (daugh'r Wm Cornell).....	m	.		Removed to N. Y.
	RICHARD M. WHITE.....S.S.T.	m	m		Removed to Christ Ch.
	Mrs. ANN E. WHITE.....	m	m		Died in 1842.
	“ CHAS. HOYT.....	m	.		Died in 1831.
	Miss EMILY C. PIERREPONT.....	m	m		(Mrs. J. A. Perry.)
	Mrs. WHITNEY.....	m	.		Removed to Ohio, in 1833.
Feb. 10.	Miss ELLEN SMITH.....S.S.T.	m	m		Died Ap. 15, 1834, aged 36.
	Mr. TRIPPLER.....	m	.		Removed to New York.
	Mrs. TRIPPLER.....	m	.		Do. do.
	“ DELIA BISHOP.....	m			
	FREDERICK T. PEET.....1st S. S.	m	m		Superintendent. Resigned.
	Mrs. F. T. PEET.....	m	m		
	E. SPRAGUE.....	m	m		Removed to New York.
	Mrs. HUNT.....	m	m		Removed to Ohio.
	“ P. REED.....	m	m		
	THOMAS TOWNSEND.....	m	.		Rem. to New York 1831.
May 25.	Mrs. MARGARET TOWNSEND.....	m	m	.	do.
					do.

DATE	COMMUNICANTS.	M	C	DATE	COMMUNICANTS.	M	C
J'ly 13	NATH. COMSTOCK—rem m			1831	Miss SUSAN C. BARTOW. m	m	m
	LIVIN' STON VAN DOREN —rem 1823. .... S.S.T. m				Miss MARY A. BARTOW. m	m	m
	THOS. BRIGGS (weaver)—rem 1833. .... m				G. A. BARTOW, Sec. 1st S.S. m	m	m
	MARG'RET BRIGGS—rem m				JOHN LARKIN. .... m		
	Lt. FRANCIS SAUNDERSON, U.S.N.—Deceased.. m				MARY COLLINS—rem to Ohio (married). .... m	m	m
	ALEX. HAWKINS (col'd) —rem 1828. .... m				MARGARET BACK. S.S.T. m	m	m
	Mr. GILLETT—rem 1829. .... m				Mrs. HETTY W HALL. .... m	m	m
	Mrs. GILLETT—rem 1829. .... m				" THOMPSON—rem. .... m		
	Miss MOORE (reported Oct 1828)—rem May, 1829. .... m				GEO. FARLEY—rem. .... m		
	JOHN JAMES—rem 1830. .... m				Miss BROOM. .... m	m	m
Nov. 9	GEORGE SKILLEN—rem 1831. .... S.S.T. m				MARIA COOK—rem N.Y. .... m		
	Mrs. WALTER NICHOLS —rem to Jamaica. .... m				Mrs. VAN ALLEN. .... m	m	m
De. 25	RICH. STANTON—rem. .... m				" HANNAH—rem, dec'd. .... m		
	RACH. MATTHEWS (col.) m m				" MARIA WENDELL. .... m	m	m
1829	LUCETTE (col.) .... m				" ELIZ' H EDEY, dec'd. .... m	m	m
	Miss MARGARET VAN BOKKELIN—rem '30 N.Y. .... m				" MA'Y CHIEEKS—rem. .... m		
Mar 15	Miss LYDIA JONES—do. .... m				Col. J. M. GAMBLE, U.S.M. D'd Sep. 11, 1836, aged 45. .... m	m	m
	WIL'M WORTHINGTON, son of Erastus Worth'n. .... m m				EDM. DAVIS—rem to Eng. .... m		
1830	WM. DAVIS, died 1832. .... m				Miss C. DELAMATER—rem to Ohio. .... S.S.T. m	m	m
	Miss WALKER—rem to N. York 1830. .... S.S.T. .... m				Miss JULIANA WEST, now Mrs. K. Waring. .... S.S.T. m	m	m
1831	CHARLES J. ALDIS—rem to New York 1830. .... S.S.T. m				Miss MARY ABELL—rem. .... m		
	THOMAS PYNE—rem m m				JOHN GUNNING. .... m	m	m
Ap. 3	Mrs. ANDREW HIBBARD, died 1832. .... m				Mrs. SARAH GUNNING. .... m	m	m
	Mrs. E. D. HOTCHKISS—rem to New Haven. .... S.S.T. m				" DEFOREST—rem. .... m	m	m
1832	Mrs. TINGEY. .... m m				" WEST. .... m	m	m
	" VAULK—rem 1830. .... m				HOSEA WEBSTER. .... m	m	m
1833	THATCHER TUCKER—rem to New York. .... m m				Mrs. H. WEBSTER. .... m	m	m
	Mrs. L. H. TUCKER—do. .... m m				HENRY HEWLETT—rem. .... m		
1834	Miss SARAH A. CARTER Now Mrs. Tucker. .... S.S.T. m m				WM. BIRD. .... m		
	BENJ. GRUTT—rem to N. York 1830. .... S.S.T. m				Mrs. MARY MILWARD. .... m	m	m
1835	Mrs. RACHEL GRUTT—rem to N. Y. 1830. .... S.S.T. m				ALFRED STUBBS—rem to Yale College. .... S.S.T. m		
	Mrs. LEASON. .... m				MARY HEWLETT—rem. .... m		
1836	Mr. INCHO. .... m				Mrs. SARAH LUQUER. .... m	m	m
	PHILIP FLAGLER—rem to Illinois. .... m m				Miss RACHEL SMITH, (Mrs. O. D. Burtis). S.S.T. m	m	m
1837	JAMES PRINCE—rem 1832 m				Miss P. A. SMITH. .... S.S.T. m	m	m
	Mrs. JANE PRINCE—rem. .... m				Mrs. CARMICHAEL—rem. .... m		
1838	Mrs. G. GOLDEN—do. do. .... m				Lieut. WM. L. HUDSON, U.S.N. .... S.S.T. m	m	m
	" WOLCOTT—do. do. .... m				HORATIO N. PETTIT—rem to Illinois. .... S.S.T. m	m	m
1839	Miss FRANCES SMITH (Mrs. Aldis)—rem to N.Y. .... m				Mrs. ELIZABETH PAINE. .... m		
	Mrs. ALLEN. .... m				ROBERT CARTER—rem to Flushing, died. .... m	m	m
1840	ANN M. SHACKERLY. .... m m				PATIENCE NOBLE. .... m		
	JULIA KIRK—rem. .... S.S.T. m				DAVID GARDNER—rem. .... m		
1841	Mrs. STOUT—rem to N. Y m				MARIETTA GARDNER. .... m		
	Miss S. FRANCES HOPKINS—rem N. Y. .... S.S.T. m				Dr. GEO. WASH'N COD-WISE—rem 1834. .... S.S.T. m	m	m
1842	Mrs. SARAH ANN BRECKENRIDGE—rem to Phila. .... m m				Mrs. Capt. MARIA D. RENSHAW, died January, 1842, aged 49. .... m	m	m
	Mrs. Dr. OSTRANDER—rem to St. John's, dec'd. .... m				Mrs. AURILLA HOWLAND. .... m	m	m
1843	Miss ELIZABETH LOUDON, now Mrs. Kerr. .... S.S.T. m m				" ROS'A BRUSH—rem. .... m	m	m
	Mrs. BARTOW. .... m m				CHIAS. HOYT—rem. .... m	m	m

DATE.	COMMUNICANTS.	M.P.I.	I.C.	DATE.	COMMUNICANTS.	M.P.I.	C.
	Mrs. ANN NEWMAN, died 1834, aged 74. ....	m m		No. 13	MARY A. VOSBURGH—rem., since dec'd...S.S.T.	m	
	WM. W. PETTIT...S.S.T.	m m			ABBY FURMAN—remov'd.	m	
	Miss MARTHA SWIFT—rem Geneva, N.Y...S.S.T.	m m			Mrs. MARIA HORN.....	m	
	SARAH ANN EDEY, d'd '32	m		De. 25	ANT. B. ELLISON—dec'd.	m	
	Miss CHLRLLOTTE BILL, died Oct. 1834, aged 25	m m			F. G. KERR—rem...S.S.T.	m m	
	ELIZABETH ANN WOL-COTT—rem to N. Hav'n.	m			MARD. WHITE—rem.....	m	
	HARRIET WALKER.....	m			CLARISSA JONES.....	m	
	EGBERT K. VAN BEUREN—rem to Oyster Bay.....	m m		1832	Mrs. HAVILAND—dec'd.	m	
	Mrs. SA'AH VAN BEUREN—rem to Oyster Bay .....	m m			HELEN M. FULLER.....	m	
	Mrs. MATILDA BROWN.	m			SARAH MORSE.....	m	
	HAR'T THOMPSON, (col.)	m			Miss G. P. JOHNSON, S.S.T.	m m	
	MARY ANN BANNISTER.	m			Mrs. M. C. TOWNSEND..	m	
	Mrs. EL'IZA HUDSON.....	m m			MARY A. HALL—mar. rem.		
	DAVID SWIFT—rem west.	m m		May 22	Canada.....S.S.T.	m	
	JULIA WHITE—rem 1831.	m			MARY HARRIS.....	m m	
	Mrs. E. C. WORTHINGTON	m m			Mrs. FAIRMAN.....	m m	
	SARAH JACKSON.....	m m			" OGSBURY.....	m	
	HANNAH DAVIS—rem....	m			Miss OGSBURY.....	m	
	Mrs. S. SELLON.....	m			Mrs. SARAH BADGLEY—rem. to N. Y. 1833.....	ni	
	" Col. CRANE.....	m m			Mrs. ELIZA A. DONALD..	m m	
	JOSEPH SANDS, one of the present Vestry. F. Com.	m m			Miss SARAH RICHARDS (Mrs. Verbryck)...S.S.T.	ni m	
	Mrs. MARIA SANDS.....	m m			Mrs. MARY DREW.....	m m	
	" CATHARINE VOSS, died June 4, 1844, aged 85.	m m		June 10	Miss DELIA BRUSH, S.S.T.	m m	
July 3 1831	JOHN WHITMORE—rem. to Gambier, Ohio...S.S.T.	m			STEPHEN WHITNEY....	m	
	Miss J. R. CROMMELIN..	m m			EDWARD HARRIS.....	m m	
	Miss M. O. CROMMELIN..	m m			Mrs. J. TEN EYCK, S.S.T.	m m	
	CONKLIN BRUSH—rem..	m m			HANS BRODALE—rem...	m	
	ELIZA M. FORTIN—rem..	m m		July 22	N. LUQUER—rem., one of Vestry of Christ Ch.....	m m	
	Mrs. E. STEVENSON, (afterwards Mrs. H. Davis...)	m m			MARY McHINCH, dec'd..	m	
	MARY DAVIS—rem.....	m			Miss L. H. PETTIT...S.S.T.	m m	
	Mrs. SARAH DAVIS—rem.	m			JAS. ABRAHAMS—undertaker.....	m m	
	HENRY DAVIS—Sext. St. John's—since dec'd.....	m m			JAMES WEEKS—rem. to Poughkeepsie.....	m	
	GEORGE WHITE—rem. to Gambier, Ohio....S.S.T.	m m			Mrs. MARY ANN WEEKS —rem. to Poughkeepsie..	m	
	Miss S. M. TAYLOR, (Mrs. Phillips). ....S.S.T.	m m			Mrs. JACOBS.....	m m	
	Miss E. MALCOLM—rem. to N.Y. 1832, d. 1835. S.S.T.	m			GEO. RHODES—re. S.S.T.	m m	
	Miss L. GREENWOOD, removed.....S.S.T.	m m			SARAH COLE.....	m m	
	Miss A. T. VAN DOREN—rem. to Lex. Ky.'31. S.S.T.	m			JANE COLE.....	m m	
	Maj. D. B. DOUGLASS—late Pres. Kenyon College....	m m			Miss M. SMITH, (Mrs. A. D. Matthews)...S.S.T.	m m	
Au. 14	ISAAC SMITH—rem. S.S.T.	m			WILLIAM DONALD.....	m m	
	B. WELLS, (Mrs. Simmons) —rem. to Boston, 1831....	m			CHARLO'E TITUS..S.S.T.	m m	
	FRANCES WILLIAMS...m m				Miss CORN'A MIDDAGH, (Mrs. Henshaw.).....	m m	
	MARGARET WILLIAMS..m m				Mrs. ANN BETTS.....	m m	
	Mrs. EMMELINE SWIFT—rem. to the West.....	m m			ELIZABETH BEVAN.....	m	
	SARAH HERNER...S.S.T.	m m			Mrs. ANN PYNE—rem...	m m	
Oct. 2	WM. R. DEAN—died March 5, 1841, aged 46.....	m m			Miss A. M. PYNE—rem...	m m	
	CAROLINE SPOONER...m m				" H. PYNE—rem.....	m m	
	WILLIAM—left in 1832....	m			" C. PYNE—rem.....	m m	
	ELIZABETH DEAN.....	m m			JAMES SAUNDERS.....	m	
	JAMES DEAN.....	m m			SARAH SAUNDERS.....	m	
	Mrs. OPHELIA G. MERLE..m				Miss E. T. WILSON, (Mrs. Titus)...S.S.T.	m m	
					Mrs. M. H. SMITH...S.S.T.	m	
					" SARAH HODGE.....	m	
					MEHITABLE HODGE.....	m	
					CAROLINE WARING....	m m	
					SARAH R. MILLER—rem. 1839.....S.S.T.	m m	
					JULIA TITUS.....	m m	
					GEO. T. FOX.....	m m	
					Miss MARY J. VAN PEELT —died Oct. 1842...S.S.T.	m m	

DATE.	COMMUNICANTS	M	C	DATE.	COMMUNICANTS.	M	C
Oct. 21	Miss HARRIET SANDS... m m Mrs. M GRIMES—rem ... m m Mrs. HELEN STEVENS... m m " SARAH BIRKBECK... m m " ANN WEBB... m m Miss JANE HITCHENS— (Mrs. Capt. Chs. Berry)... m m HANNAH WARING.... m m SARAH JOHNSON ..... m m THOMAS J. CHEW..... m m JAS. H. CLARKE, Sen— died Sept. 21, '44, aged 60. m m PHILIP REED ..... m m Mrs. A. E. DOUGLASS—re. m m ANN SKILLER..... m m AGNES CORNELL..... m m MARY POYD, (Mrs. J. H. Moore)—rem..... m m			1833	Mrs. WM. B. COOPER... m m Mrs. M DOUGHTY... S.S.T. m m Mrs. ELEANOR MILLER. m m CHS. CONGDON, form. Sup. Now Sup. S.S. Eman'l Ch. m m Mrs. SARAH WAIT... S.S.T. m m WM. BETTS ..... m m Mrs. WM. BETTS..... m m ROBERT BANKS. .... m Mrs. SUSAN BANKS. .... m " P. A. TOMLINSON... m m JULIA BANNERS—rem. to Hempstead ..... S.S.T. m m CHARLOTTE ADAMS.... m m A. D. MATTHEWS. S.S.T. m m WM. SMITH ..... m m Miss MARY CORNELL... m m MARY F. GILL—rem. S.S.T. m		
1833							
Feb 17							
Ap. 7							

REV. B. C. CUTLER, RECTOR.

[The persons whose names are in the following list have come to the communion (either for the first time or from other Churches) under the present Rectoryship. The letter m signifies that the person is still a member. The omission of the m indicates that the communicant has removed.]

May, 1833	FRANCES SOPHIA ZUILL.. m ELIZABETH MATTHEWS .. m Mrs. H. CUTLER..... S.S.T. m " S. CUTLER, moth'r of R. died Oct. 28, 1836..... m			Sept. 7	Mrs. A. F. GREEN—dec'd... m Miss E. A. CARUTH... S.S.T. m MARGARET LAMON..... m MISSISABELLA G. BOYD, (Mrs. Rev. W.H. Moore)—re. S.S.T. m Miss S. DOUGLASS (Mrs. Cor- nell)..... S.S.T. m		
Aug. 11	HANNAH DAVIS..... m F. G. FISH..... S.S.T. m Mr. MURRELL..... m Mrs. MURRELL..... m MARY PEARSON..... m JOSEPH A. PERRY..... m Mrs. C. CONGDON... S.S.T. m			Oct. 5	HENRY THORNE..... m EBENEZER PARKER..... m Mrs. CELIA PARKER, dec'd. m Dr. PURCELL COOKE..... m		
Xmas 1834	" T. HUNT..... m " E. SACKETT..... m Miss ELLEN COLE... S.S.T. m ELIZA BARRETT GARRET. m MARY SAVAGE..... s.s. m NANCY CROOK, (col'd)..... s.s. m CAROLINE E. WARING, Em'l			Oct. 25	MARY TRUELOCK (in sick's.) deceased..... m		
Feb 15	Miss PERRY..... m Mr. McLELLEN..... m W. J. CORNELL, Vestry'n, also Warden St. Mary's. .... m WM. H. CARTER. Sec'd. S.S. T. m JOHN GARRETT, dec'd. S.S.T. m HARRIET C. PIERREPONT. (Mrs. E. J. Bartow).... S.S.T. m			Nov 16	Nov 16 Miss JULIA R. GAMBLE, (Mrs. Lt. Totten, U.S.N.)... S.S.T. m Mr. JACOBS..... m Mrs. COOK..... m		
	Mrs. EDY ..... m SIDNEY E. WINGATE ... m JAMES ADAMS, since taken ord's. Miss Flem. N. J. S.S.T. m Mrs. CAROLINE B. ADAMS. m ANDREW BICKINSON—re to Williamsburgh..... S.S.T. m Mrs. ELVIRA DICKINSON.. m OPERA ROSE, (Mrs. A. Flower) ..... S.S.T. m			Xmas	" LOW, (Mrs. Robert Car- ter) ..... S.S.T. m NATHANIEL P. KNAPP, or- dained Ap. 1836..... S.S.T. m CHAS. MCNEGAL..... m		
J'ne 22	Miss S. P. BANCROFT. .... m Miss DISBROW—rem S.S.T. m Mrs. HANNAH HURD..... m " ANN WOODRUFF..... m " McHINCH..... m " PHILLIPS..... m " PETTIT..... m			1835	Mrs. JAS. B. CLARKE..... m WM. B. COOPER, one of Ves- try..... S.S.T. m MARG'T DEFOREST.. S.S.T. m HENRY IBBOTSON..... m Mrs. ANNA F. IBBOTSON.. m Mrs. FRIEKE ..... m		
				Ap. 19	Miss H. HOYT, s.s.—rem. to Christ Ch..... S.S.T. m JOHN SHAW—rem. to Ohio.. m WM. GONE..... m		
				June 7	WM. GONE..... m A. FOBES—rem. to Christ Ch. m Miss VIRG. CRAVEN—dec'd. m B. H. ARNOLD ..... S.S.T. m		
					Mrs. ARNOLD..... m JAS. W. GREENE.... S.S.T. m Mrs. MILLS..... m		
				Oct. 11	Oct. 11 JOSEPH RUSHER ..... m Miss KINGMAN..... m Mr. COTTON ..... m		
				Dec 21	MARG. DUYCKINK, dec'd. .... m 25 JANE DONALD..... s.s. m		

	EDGAR J. BARTOW—rem. to Calvary.....	S.S.T. m	MARY PIERREPONT.....	m
	Mrs. ANN CAMPBELL—dec'd m		CHAS. E. DOUGLASS—Trin. Coll Camb Eng.....	S.S.T. m
	Miss NANCY CAMPBELL... m		13 Mrs. A. B. COOK.....	m
	N. J. BECAR, now of Christ Ch		Mrs. FAXON.....	m
	Mrs. SMITH.....		Mr. W. W. HOOPER.....	m
	Mrs. EMMA MESSENGER... m		Mrs. MARY HOOPER.....	m
	Miss E. MESSENGER, (Mrs. Dorsett).....	S.S.T. m	Miss A. W. HOOPER.....	m
	Miss R. MESSENGER, S.S.T m		“ LUCY HOOPER—dec'd May 24, 1841, ag. 25.....	m
	“ M. A. CARTER, (Mrs. T. A. M. Craven) dec'd.....	S.S.T. m	“ HARRIET HOOPER—d: May, 1824, aged 25.....	m
East'r	ELIZABETH CHEW.....	S.S.T. m	Mrs. JANE ELIZA BETTS.....	m
	EMILY LEE.....	S.S.T. m	“ CHAS. HORNE, Jr.....	m
Ap. 3	Mrs. A. M. ST. FELIX.....	m	“ A. M. FOBES.....	m
	“ SEAMAN.....	m	“ KELLOG.....	
	CAR'NE HENSHAW.....	S.S.T. m	WM. MORRIS.....	m
May	CHARLES D. PUFFER.....	m	Mrs. MORROW.....	m
	MARGARET JACKSON.....	m	Miss MORROW, (now Mrs.).....	S.S.T. m
June	Mrs. S. A. OSTRANDER.....	m		
	Miss E. W. BALDWIN, S.S.T. m		Mrs. SHIELDS.....	m
July 2	ISAAC WOODRUFF, (in sickness,) dec'd.....	m	S. EVANS—dec'd.....	S.S.T.
	Miss SARAH WHIPPLE.....		Mrs. ARAMINTA D. PUFFER, —dec'd Dec. 1843.....	m
	DIANA BEEKMAN, (col'd).....	m	RICHARD S. TUCKER.....	m
Sep 30	TENBROECK PERRY, (in sickness,) dec'd.....	m	Miss A. H. CHEW—(Mrs. Lt. Swift,) Albany.....	S.S.T. m
	ELIHU HARRISON—Ch. Ch.		Miss REBECCA SHARP.....	m
	Mrs. E. HARRISON—Ch. Ch.		“ HALSEY.....	S.S.T. m
	“ EMILY GIBBS—rem.....		EAST'R JULIA ENNIS.....	m
Dec 22	“ E. POWELL (in sickness), deceased.....	m	Mrs. ELIZ'TH BOSTWICK.....	m
	25 ISABELLA MCKERMITT.....	m	“ HARRIET HALSEY.....	m
1837	AB'M B. FLOWER.....	S.S.T.	Mr. BENSTEL.....	
	HANNAH OAKS.....	s.s m	Mrs. NEWMAN.....	S.S.T. m
	Miss E PUFFER.....	S.S.T. m	“ HITCHENS.....	
	JOSEPH J. BREWER, S.S.T. m		CHS A. VAN KLEECK, S.S.T.	m
	JAS PRINCE.....	m	Mrs. E. VAN KLEECK, S.S.T. m	
	JERUSHA PRINCE.....	m	Mr. DORSEY.....	m
East'r	Miss E. KNAPP, (Mrs. Wm. H. Carter).....	S.S.T. m	JUNE 3 JANE MARIA FOBES.....	s.s. m
Mar. 3	Mrs. S A BREWER—died Feb. 24, 1813.....	m	HARRIET ELIZA FOBES.....	s.s. m
	Miss ELLEN LOUDEN, S.S.T.		Miss SMITH.....	
	Mrs. BICKNELL.....	m	JOHN HALSEY.....	S.S.T.
	HENRIETTA BRICKNELL.....		Mrs. CHAS. MILLS.....	S.S.T.
	JOHN SMALLEY—rem. Philad.—subsequently dec'd.....		Lieut. GEO. TOTTEN, U.S.N. ....	m
	Colonel CUTLER, U.S.A. ....		Mrs. MORGAN.....	
May 14	Mrs. Col. CUTLER .....		Mrs. HARRIET WALTERS.....	m
	Mrs. ELIZA STANFORD.....	m	FELIXINE M. ST. FELIX.....	m
	Mrs. JOSHUA MARCH—dec'd m		SARAH CORNELL.....	s.s. m
May 29	Dr. A. B. COOK, U. S. A., (in sickness,) dec'd Nov. 1834.....	m	CATHARINE BENNET.....	s.s. m
J'ne 18	Mrs. MAULTBY (mother Mrs. St. Felix).....	m	Mrs. HALSEY.....	m
	Mrs. SOPHIA LEE—died Oct. 6, 1844, aged 44.....	m	“ ROBINSON.....	m
	Mrs. GEO CORNELL.....		Miss BENSTAL (reported).....	m
July 23	Miss ANN A. BRUSH, s.s. S.S.T. in “ M L GAMBLE, s.s. S.S.T. m		Mr. RODGERS.....	m
	CATH. WHITTON, (in sickness) deceased.....	m	Lieut. SWIFT.....	
	THOMAS WHITTON, dec'd. m		Mrs. SWIFT, deceased.....	m
	Mrs. HAMILTON.....	m	Miss BROOM.....	m
Sept. 3	CHARLOTTE GILLIS.....	m	Mrs. ANN ELIZA WILSON.....	m
	Miss GORGAS.....		DAVID ANDERSON, Jr.....	m
	Mrs. MORGAN.....		Mrs. CAROLINE ANDERSON.....	m
	“ HOLMES.....		Capt. HOYT—rem. to Mass....	
	“ SARAH ADAMS.....		Mrs. MARY TIMPSON.....	m
	Miss BALDWIN, fm Pawtucket m “ H. S RICHARDS, (Mrs. Huntington).....	s.s. S.S.T. m	— OSBORN.....	m
Oct. 3			THOMAS M. WATSON, S.S.T.	
			Mrs. T. M. WATSON.....	
			Mrs. CHAPMAN.....	m
			CORNELIA ALMA CARMAN.....	m
			Mr. MACAULEY.....	m
			Mrs. McCUALEY.....	m
			“ NAPIER, deceased.....	m
			1839 T A. M. CRAVEN, U.S.N. ....	
			JAN. 27 ROBERT ROSS.....	S.S.T. m
			Mr. DAMON.....	m

Mrs. DAMON	III	Mrs. CHRISTOPHER	m	
" TROWBRIDGE	m	" TOMAI	m	
" MALCOLM	m	" KIMMEL	m	
CLARISSA CRANE HOYT, afterwards Mrs. (Rev. N. P.) Knapp. D'd Tuscal'a, Oc '42		EUGENE THORNE	m	
F'b. 24 Mrs. BRASHER		Dec. 3 JAM S MARSHALL, in sickn's	m	
Mr. H. S. CHAPMAN		1:41 EDWARD SHAW, do. dec'd	m	
Mrs. CHAPMAN, Jr.		Jan. 31 Miss SARAH C BETTS	m	
Dr. DEXTER		Mar. 7 Mrs. MARY KELLEY HALL	m	
Easter Mrs. HUNT			Miss MARY HALL	m
W't S. Mr. LYMAN		Easter Mrs. C. M. GIBSON, S.S.T.	m	
Miss CARRINGTON	m		MARY ANN PUFFER	m
CORNELIA JACKSON	m		JANE USTIC TITUS	m
JANE MILLS	m		EDWARD G. MILLER, d'd '41	m
Miss HARRIET DOW	m		Mr. and Mrs. HOYT	m
JOSEPH PETTIT, one of Ves'y	m	My 30 ANDREW M. HARPER, S.S.T.	m	
Mrs. PETTIT	m	ISABELLA G. HARPER, S.S.T.	m	
Mrs. SNELL	m	Mr. MORGAN	m	
Mr. WILSON	m	Mrs. MORGAN	S.S.T. m	
Jun. 23 LL FRANCIS ELLISON, U.S.N	m	THERESA PIERREPONT	m	
ALFRED MONROE WEEKS —rem. to N. Y.	m	GEO. F. TOMAI	m	
Miss P. L. PETTIT	m	JOS. P. WEBB (colored)	m	
MARGRAET NAPIER	m	JOHN ACCURST	m	
JOHN LOWE	m	ELIZA A. WATSON	m	
Sep. 15 Mrs. ANNA L. FISH	m	Mrs. JANE SNEDECOR, (N. Utrecht)	m	
Mrs. DANA	m	Miss C. E. STANFORD, S.S.T.	m	
Oct. 31 ROBERT DUYCKINCK, in sickness—deceased	m	Mrs. DIKEMAN	m	
No. 24 Mr. E. FULLER	m	Mrs. LIVINGSTON	m	
SARAH ANN KNAPP (Mrs. E. Fuller)—	m	Sept. 5 VOLNEY A. ELLIS	m	
Mrs. JANSEN	m	ELIZABETH R. PEET, S.S.T.	m	
Xmas WM. C. FLOWER	m	ELLEN CORNELL	S.S.T. m	
Mrs. ACOSTA	m	Mrs. ANN ROW, in sickness, deceased	m	
1840 Miss ELIZA CUNNINGHAM	m	25 ALFRED A. WATSON, ord'd Nov. 3. 1844	S.S.T. m	
Feb. 2 SARAH SULLIVAN	m			
HARRIET BRAINARD	S.S.T.	No. 21 Lt. ALEX GIBSON, U. S. N.	m	
Mrs. SARAH FRENCH	m	Mrs. MARGARET CLARK	m	
— DOUGHERTY { Ret. fr'm Com		Mrs. BULLUS, Sen.	m	
— DOUGHERTY { Com		Mrs. ROBERT C. NICHOLS	m	
May 8 Mrs. CAROLINE KEESE	n	Mrs. GOODWIN	m	
East'r " ELLEN M. JACKSON	m	LOUISA HANFORD	S.S.T. m	
Ap. 19 WM. CHARTRES	S.S.T.	1842 ELPATIA M. CARR	S.S.T. m	
Miss MA'A BALDWIN	S.S.T.	ROSA RENSHAW	m	
FERD'D WALKER	S.S.T.	MARY H. CHEW, (now Mrs. G. R. Lewis, New London)	m	
Mrs. ELMIRA WALKER	m	Mrs. WALTON	m	
Miss DORSETT	m	Mrs. SPINOLA	m	
Mr. EDMUND DAVIS	m	Mrs. JULIANA PHILLIP	m	
Mrs. M. H. MILLER	n	May 27 WM. C. JEWETT	S.S.T. m	
Ap. 20 MARY THORP, in sickness	n	Miss CARR	m	
SAMUEL CRUM <sup>R</sup> (Eng'l'man)	m	" HAN'AH JOHNSON	S.S.T. m	
June 7 Capt ENGLISH, U.S.M	m	" SLIDELL	m	
Mrs. ENGLISH	m	Mrs. PERRY	m	
PENELOPE B ENGLISH	S.S.T.	" MORGAN	m	
Mr. BROOKS	m	Miss ANN SLIDELL	m	
Mrs. BROOKS	m	Mrs. SMITH	S.S.T. m	
Miss BROOKS	m	May 15 Capt. CHARLES C. BERRY	m	
Mr. and Mrs. BISBEE	m	Miss REBECCA L. PEET	m	
Mrs. LOUISA SMITH	m	" LOUISA MARCH	m	
AMELIA (colored) dec'd	m	" DIKEMAN	m	
July 19 S. VAN NOSTRAND	S.S.T.	" JULIA PIERREPONT	m	
Miss AMELIA A. HITCHENS, died Oct. 18, '43, aged 27	S.S.T.	" ARNOLD	m	
CATHARINE SANDS	m	" MACINTOSH	m	
Mrs. ANN W. (Abraham) HAL SEY, died June 28, '41, a'd 43	m	Mrs. BULLUS, Jr.	m	
Sep. 13 Mrs. ELIZABETH H. DIXON	m	THOMAS LOWNES	S.S.T. m	
Oct. 18 CHARLES BURDETT	m	Mrs. GRAHAM	m	
Miss SUSANNA TITUS	m	" FURBER	m	
No. 22 Mrs. EASTMAN	m	Ju. 26 Miss LYDIA WOOD	m	
Mr. CHRISTOPHER	m	" ANNA WOOD	S.S.T. m	

Miss HIGGINS.....	m	ELIZA GILLS.....	m
Mrs. SUSAN CLARK SMITH.....	m	ELIZA PRESTIGE.....	m
" REBECCA BALDWIN	m	Mrs. WEBB. (colored).....	m
July 31 WM. H. HUDSON.....	m	ELIZA BROOKS.....	m
CAROLINE RENSHAW.....	m	LOUISA BROOKS.....	m
Mr. RHODES, Sen.....	m	MR. HYDE.....	m
Mrs. RHODES.....	m	Mrs. PETTIT.....	m
Mr. RHODES.....	m	Mrs. SWIFT.....	m
" RHODES, Jr.....	m	Mrs. MARY RUSHER.....	m
Sept. 11 " WILLIAMS, aged 83 yrs	East'r	Mrs. MARY SMITH.....	m
" ARNOLD.....	m	W. R. WADSWORTH.. S.S.T	m
No. 20 ANDREW DOUGLASS.. S.S.T.	m	Mrs. V. WADSWORTH, deceased.....	m
ANN ROSE.....	S.S.T.	May 25 Miss JACKSON.....	m
JOSHUA PARKER.....	m	Mrs. WILSON.....	m
Mrs. ANN ELIZA CLARK.....	m	Mrs. HARTSHORN.....	m
De 21 ELISHA HILL GOODWIN, in	sickness.....	ELIZABETH SMITH.....	m
Xmas N. CLEAVELAND.....	m	ELIZABETH THOMPSON.....	m
Mrs. CLEAVELAND.....	m	MARY ANN THOMPSON.....	m
— HUTCHINGS.....	m	CATH'NE C. HALSEY.. S.S.T.	m
1843 MARY DOBBIN.....	m	CORNELIA FRIECK.. S.S.T.	m
Feb. 5 HENRY BANCROFT.. S.S.T.	m	MARY JANE FRIECK.. S.S.T.	m
Mrs. CATHARINE RUST.....	m	Sep. 1 Mrs. TITUS.....	m
Mrs. JEWETT.....	m	Capt. T. O. ZUILL.....	m
Mar. 5 Mrs. PHEBE AM'lia BIGLEY	m	Oct. 6 ROBERT W. ZUILL.. S.S.T.	m
East'r Mrs. MARIA BRADY.....	m	Miss MARIA HOLT.....	m
Ap. 16 Mrs. ELIZABETH COMBS.....	m	Miss H. PHIELPS..... S.S.T.	m
MARY A. VANDEVEER (col.)	m	Mr. R. WADSWORTH.....	m
SUSAN WARING.....	m	Mrs. WADSWORTH.....	m
Miss M. MESSENGER.. S.S.T.	m	Miss CROMMELIN.....	m
JANE ELLIS.....	m	Oct. 25 Miss CROMMELIN.....	m
Mrs. M E CORLIES.....	m	Miss CAROLINE TITUS, (in	m
THOS. MESSENGER.....	m	sickness) died Feb. 14, 1845.	m
Mrs. ANN MESSENGER.....	m	JOSEPH DEAN PHILLIPS ..	m
FRANCIS MAURAN.....	m	MARIA L. LEWIS..... S.S.T	m
Mrs. MAURAN.....	m	Xmas ELIZABETH WATSON (ordination).....	m
Mrs. WILLIAMS.....	m	Mrs. ARABELLA LEE.....	m
JAS. SWIFT.....	m	Miss MA'RETTA MACNARA	m
June CHARLOTTE E. WILSON.....	m	THATCHER TUCKER.....	m
DANIEL EMBURY.....	m	Mrs. TUCKER.....	m
SARAH SHIELDS.....	m	JOHN CONSTABLE.....	m
Sept. Mrs. H. G. NICOLS.. S.S.T.	m	Feb. 2 Mrs. CONSTABLE ..	m
No. 26 WM. EET.....	S.S.T.	Mrs. CH. BANCROFT.. S.S.T	m
MARY BURNS.....	m	THIS SKERRITT.....	m
Xmas MILES BULLEN.....	m	JARVES B. CURTIS.....	m
CORLIUS VER BRYCK, dec.	m	ANNA A. CURTIS.....	m
CLAUD. B. NICHOLS.. S.S.T.	m	PHEBE FORD.....	m
WM. WAINWRIGHT ..	m	ELIZABETH H. SMITH.....	m
Mrs. CHS. H. ROBINSON.....	m	Miss TYSON..... S.S.T.	m
1844 MARY SMITH ..	m	Miss PEARSON.....	m
Mar. 3 EUPHEMIA HALSEY.. S.S.T.	m		

Rev. J. CARPENTER SMITH and Rev. CHARLES BANCROFT were for several years communicants in the Church, although their names do not appear in the preceding list.

WILLIAM CORNELL, 6th name from bottom of 1st page of Communicants, died Feb. 11, 1830. He continued, therefore, to Mr. Melvaine.

WILLIAM CORNWELL, first name on second page of Communicants, died (not as there printed, but) Oct. 27, 1827, aged 54.

Mrs. ELIZABETH CORNWELL, (immediately following, and the widow of the last), died at Hempstead, April 15, 1844, aged 70. The age and time of deceased printed against this name should probably be transferred to ELIZABETH CORNELL, Sen. under the year 1790.

The in opposite the names of Mr. and Mrs. HAMMEL, at the bottom of the 3d page of Communicants, should be erased from the last two columns. They left St. Ann's for St. John's, under the rectorship of Mr. Onderdonk.

MARGARET STEWARD died April 28, 1827, (under Mr. Onderdonk,) at the remarkable age of 107 years. JOHN STEWAAD died January 19, 1829, (under Mr. Melvaine), aged 98 years.

S. PYEN, at the bottom of the 5th page of Communicants, should be S. PYNE.

ST. ANN'S CHURCH.  
Corner of Washington and Sands Streets.

Rev. B. C. CUTLER, Rector.  
Rev. CHARLES BANCROFT, Assistant Minister.  
RESIDENCE—St. Ann's Rectory, No. 1 Sands Street.

Messrs. CYRUS BILL,  
FREDERICK T. PEET, } *Church Wardens.*

Messrs. JOSEPH SANDS, HOSEA WEBSTER, WM. B. COOPER, WHITE-  
HEAD J. CORNELL, JOSEPH PETTIT, THOMAS MESSENGER,  
(Two Vacancies,) *Vestrymen.*

WHITEHEAD J. CORNELL *Secretary* ... WM. B. COOPER, *Treasurer.*

COMMUNION DAYS—A.D. 1845.

1. Quinquagesima Sunday.....	February 2, 1844.
2. Easter.....	March 23, "
3. Whitsunday.....	May 11, "
4. Fifth Sunday after Trinity.....	June 22, "
5. Tenth Sunday after Trinity.....	July 27, "
6. Sixteenth Sunday after Trinity.....	September 7, "
7. Twenty-first Sunday after Trinity.....	October 12th, "
8. Twenty-sixth Sunday after Trinity.....	November 16, "
9. Christmas.....	December, 25, "

WEEK DAY SERVICES—*In the Chapel, adjoining the Church.*  
Lecture, every Wednesday evening.

A Missionary Meeting on first Wednesday evening of every month.  
*Services in Church.*

Lecture preparatory to the Communion, on Wednesday evening before every Communion Sunday.

COMMUNION LECTURES—January 29; Good Friday, March 21; May 7; June 18; July 23; September 5; October 10; November 14; December 24.

BAPTISMS—January 31; March 21; May 9; June 10; July 25; September 5; October 10; November 14.

SERVICES DURING LENT—Prayers at 11 o'clock every Wednesday and Friday; on Wednesday in the Chapel, and on Friday in the Church.

DURING PASSION WEEK—Service every day.

SUNDAY SCHOOLS—*In the Chapel.*

No. 1, on the ground floor, Mr. A. D. Matthews, Superintendent.

No. 2, up stairs, Rev. C. Bancroft, Superintendent.

Schools open before Service morning and afternoon.

Public Divine service and a Sermon morning and afternoon in the School-room No. 1, *for children* whose parents do not attend Church,—average attendance last year about 100. This service at the same hours with that in Church—Meeting for the teachers every Friday evening in the Sunday School room No. 2.

Library, about 2000 volumes, open after church, Sunday afternoon.

PARISH LIBRARY—*In the Vestibule of the Church.*

For the use of all the congregation, free of expense. Opened every Sunday afternoon after Divine service.—N.B. The number of the pew to be given in taking out a book.

Mr. F. G. Fish, No. 41 Front street, Agent for the Episcopal Recorder, Spirit of Missions, Protestant Churchman, and London Christian Observer.

Robert Rhodes, Sexton; J. Abraham, Undertaker.

## VESTRY FROM 1832 to 1844.

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1832-3—Joshua Sands, <i>Warden.</i> Robert Bach, Matthew Clarkson, <i>Vestry.</i> Frederick T. Peet, <i>do.</i> James W. Burtis, <i>do.</i> Cyrus Bill, <i>do.</i> Charles Hoyt, <i>do.</i> Thomas J. Chew, <i>do.</i> John M. Gamble, <i>do.</i> Wm. Betts, <i>do.</i>	Conklin Brush, <i>Treasurer.</i> Wm. Betts, <i>Secretary.</i> 1838-9—[Wardens as before.] James W. Burtis, <i>Vestry.</i> Frederick T. Peet, <i>do.</i> Conklin Brush, <i>do.</i> David B. Douglass, <i>do.</i> Joseph Sands, <i>do.</i> Hosea Webster, <i>do.</i> R. S. Tucker, <i>do.</i> Wm. B. Cooper, <i>do.</i>
1833-4—Joshua Sands, <i>Warden.</i> Fanning C. Tucker, <i>do.</i> [Vestry same as last year.]	1839-40—[Wardens and Vestry same as last year.] R. S. Tucker, <i>Secretary.</i> W. B. Cooper, <i>Treasurer.</i>
1834-5—[Wardens and Vestry as last year.] Cyrus Bill, <i>Secretary.</i> Thomas J. Chew, <i>Treasurer.</i>	1840-41—[All same as before, ex- cept W. J. Cornell takes the place of D. B. Doug- lass in the Vestry.]
1835-6—[All the same as last year.] 1836-7—Thomas J. Chew, <i>Warden.</i> Cyrus Bill, <i>do.</i> John M. Gamble, <i>Vestry.</i> James W. Burtis, <i>do.</i> Frederick T. Peet, <i>do.</i> William Betts, <i>do.</i> Hosea Webster, <i>do.</i> David B. Douglass, <i>do.</i> Joseph Sands, <i>do.</i> Conklin Brush, <i>do.</i> Thomas J. Chew, <i>Treasurer.</i> William Betts, <i>Secretary.</i>	1841-42—[Wardens as before.] F. T. Peet, <i>Vestry.</i> J. W. Burtis, <i>do.</i> Joseph Sands, <i>do.</i> Hosea Webster, <i>do.</i> R. S. Tucker, <i>do.</i> Wm. B. Cooper, <i>do.</i> Whitehead J. Cornell, <i>do.</i> Joseph Pettit, <i>do.</i> R. S. Tucker, <i>Secretary.</i> W. B. Cooper, <i>Treasurer.</i>
1837-8—[Wardens and Vestry same as last year, except W. J. Cornell takes the place of Col. Gamble, de- ceased.]	1842-3—[All same as last year.] 1843-4—[Same as last year, ex- cept Mr. Cornell is <i>Sec- retary</i> , instead of Mr. Tucker, absent.]

## APPENDIX.

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**St. John's, (Johnson street.)**

*Rev. Evan M. Johnson, Rector.*

This Church was organized in the year 1826. The building was erected at the expense of the Rector on his own ground, and its use offered to the congregation for several years without remuneration. It was then enlarged and otherwise improved, and assumed by the congregation. The following are extracts from such of the parochial reports as have been found :

1828.—Baptisms, 28 ; marriages, 14 ; communicants, 41 ; Sunday school teachers, 18 ; scholars, 200 ; attendants of school, 150.

1829.—Much the same.

1830.—Communicants, 50.

1831.—Communicants, 84.

1835.—(*Rev. J. W. Diller, Assistant Minister.*)—Communicants 116 ; school, 23 teachers, 194 scholars, and “ highly flourishing.”

1838—Communicants, 121 ; baptisms, 96 ; marriages, 31 ; Sunday School, 18 teachers, 195 children ; collections, \$313.

1841.—Communicants, 133. Church “ highly flourishing.”

1842.—Communicants, 130 ; school, 150. “ This Church has never been in a more flourishing state, for which we thank God, and take courage.”

1843—Baptisms, 70 ; marriages, 80 ; communicants, 130. “ The Sunday school continues to flourish as usual, and is eminently useful in preparing the children to say the catechism to the clergyman of the Church on the afternoon of each Lord's day, when the Holy Communion is administered. Collections have been made, once in each quarter, for objects specified by the canons. The public services in the Church, besides those on Sundays, are, prayers on Wednesday mornings, at 11 o'clock, and on every festival day, at sunrise ; the latter service is well attended.”

*Rev. Stephen Patterson* followed Mr. Diller as Assistant Minister, and *Rev. C. S. Henry, D. D.*, now occupies the station.

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**St. Paul's Church.**

The Rector (*Rev. Thomas S. Brittan*), in his report to the Convention of 1835, says,

“ The church was commenced in the month of Sept., 1833,

under the auspices of the Rev. Thomas Pyne, by whom Divine services were performed in a district school-room till the month of September, 1834. A place of worship, recently vacated by a Baptist congregation, was then purchased and entered upon. In the following month the church was received into connection. In the month of November, the Rev. Mr. Pyne resigned his charge, the Rev. T. S. Brittan became its Rector. The church was consecrated in the month of June, and through the Divine blessing its members have greatly increased. It has lately been repaired and enlarged; has a flourishing Sunday School, consisting of 28 teachers, and 276 scholars. As it is entirely supported by voluntary contributions of the inhabitants of Brooklyn, and still is loaded with a heavy debt, it has been found impossible to make at present collections for other purposes than the necessary expenditure."

The debt of the Church continuing to increase, the plan was subsequently adopted of letting the pews; but this did not afford the relief expected, and in 1839 or 1840, the edifice was sold, and the Church suspended or broken up.

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**Calvary Church, (late St. Paul's.)**

*Rev. William H. Lewis, Rector.*

The first parochial report after the re-organization of the Church, appears to have been made to the Convention of 1841. There had been during the year 36 baptisms, 7 marriages, and 16 funerals. Of the communicants, 17 had been added as new, 125 had removed into the parish, 6 removed from it, and 1 had died—leaving 135. Sunday school, 31 teachers, 214 children. No collections had been made except for domestic and foreign missions, \$83,25. The report says :

" This church has been organized within the past year. The edifice formerly known as St. Paul's Church, was purchased by Edgar J. Bartow, Esq., with the design of opening it as a free church, and the present Rector was invited by him to engage in the attempt to form a new congregation, with the guarantee of pecuniary support on his own responsibility, for one year. The old building was much improved, furnished with a bell and organ, and comfortably fitted up by the proprietor; and, on the 15th of November, opened for public worship. The attendance was soon large enough to justify us in organizing a church, which was done under the name of Calvary Church; and the Wardens and Vestry then chosen, rented the building of the proprietor on easy terms, pledging themselves to keep it open as a free church until Easter, 1842, and confirmed the call to the Rector. In a few months, the accommodations were found insufficient, and Mr. Bartow, at the request of the Vestry, very cheerfully consented to enlarge them at his own expense. During most of the ten months that we have been in operation, the edifice has been undergoing improvements, without, however, interrupting a single service; and

now that they are nearly completed, we are in possession of a place of worship of twice the former size, which will contain, galleries included, seven hundred or more, with a basement which will accommodate three hundred and fifty Sunday scholars. This enlarged church, for several months past, has been completely filled with a congregation, intelligent, respectable, and devout in appearance, among whom we have many proofs that the Spirit of God has been carrying on his new-creating work. The quiet, unobtrusive benevolence of the individual to whom we are so much indebted for our church accommodations, needs no praise; but it should be mentioned, that we are also greatly indebted to our brethren of other Episcopal congregations in Brooklyn, for their liberal contributions, and to their respective Rectors, for the kindest and most cordial co-operation with us in all our efforts."

1842.—Baptisms 79, 16 of whom are adults; confirmed 60; marriages 14; funerals 30; communicants 200—44 being added as new, 77 removing into the parish, 55 out of it, and 1 having died. The collections were \$250 59, for different objects. Three services on Sunday, and a Wednesday evening lecture, were kept up during the year; extra services were held in Lent; "the Church was opened for prayers on the principal Fasts and Festivities of the Church, and on Friday morning preceding the Communion, which was administered on the first Sunday of every month, except a festival occurred in the course of the month, when that was selected for its administration. The afternoon of each communion day is devoted to the catechetical instruction of the children."

1843.—Baptisms 99—21 adults, 78 infants; confirmed 52; marriages 13; funerals 31; communicants—53 new, 54 removed into the parish, 39 removed from it, and 9 deceased—269 remaining in all. Collections \$552 63—\$300 of which was raised by the Female Benevolent Society for the Poor. A public examination of the Sunday School is held quarterly. The church sustained a loss in the death of the Senior Warden, Robert S. Bartow. "We have," says the Rector's report, "still to acknowledge the goodness of God in the continued unity, peace, and prosperity of our parish. The canonical collections have been made every month, and though our people cannot give largely, the plan of monthly offerings seems to meet with their entire approbation."

1844.—Baptisms, 75; confirmed in St. Ann's Church 7, St. John's 9—16; marriages, 9; funerals, 35; communicants, new 26, removed into the parish 46, removed from it 34, died 9, present number 301; Sunday scholars, about 300, teachers, 50; contributions, \$913 13, of which \$50 were for Kenyon College, \$200 for Jubilee College, and \$330 from the Ladies' Society for the Poor. Upwards of 500 volumes have been added to the S. S. Library, during the last year; present number of volumes about

1,100. "The Church has sustained itself by voluntary contributions of its own members, from the commencement, except during the past six months."

*Present Vestry.*—Peter Clark, E. Fuller, Wardens; Edgar J. Bartow, J. E. Underhill, Isaac Peck, Benjamin F. Wardwell, H. T. Chapman, George L. Willard, William Handlen, Daniel P. Barnard, Vestrymen.

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### Christ Church, (Clinton Street.)

The Church was organized in 1835, but it is believed that it did not have the benefit of regular services until 1837, when the Rev. *Kingston Goddard* became Rector. A temporary place of worship was occupied in Pacific street, until the present elegant edifice was consecrated, July 28th, 1843. In 1838, the number of communicants reported was 80; children in the Sunday School 158, with 28 teachers. In 1839 the contributions for various purposes were \$1,393 2. Mr. *Goddard* resigned in 1841, and Rev. *John S. Stone*, D.D., was called, and took charge of the parish in May or June, of that year. The report of the Convention gives 175 as the number of communicants, and 150 pupils to the school. In 1842, (the congregation had taken possession of the new church,) the communicants were reported as numbering 180, and the year following 220. In this latter year (1843), the collections amounted to \$1,532 30, \$700 of which were for Kenyon College. "The parish (says the Rector) is in all respects in a growing and prosperous condition." In 1844, 230 communicants were reported.

We have failed to obtain, as we had hoped, a detailed account of this Church, and a description of the elegant edifice in which it worships.

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### Trinity Church, (Clinton Avenue.)

This Church was organized in March, 1835. The first Vestry consisted of George W. Pine and Robert Wilson, Wardens, and D. B. Douglass, Charles Hoyt, Anson Blake, J. W. Hunter, Bethuel Ackerley, Charles Bashan, A. S. Van Nostrand, and A. B. Ellison, Vestrymen. A stone edifice, 45 by 60 feet, was erected on a plot of ground 100 by 200 feet, and consecrated in 1836. Rev. *D. V. M. Johnson*, Rev. Dr. *Coit*, and Rev. Mr. *Shimeall*, were successively Rectors. In 1841, the parish having become embarrassed, public worship was suspended. In 1842, the church was reorganized under the name of St. Luke's.

**St. Luke's Church.***Rev. Jacob W. Diller, Rector.*

Mr. Diller took charge of the parish in June, 1842. There were reported to the Convention of that year 27 communicants, and 46 in 1843.

**St. Mary's. (Clason Avenue.)***Rev. Joseph Hunter, Rector.*

In March, 1836, a Sunday School was commenced here, which formed the nucleus of the Church. In May following, Mr. Hunter took charge of the school, and commenced lay-reading to a small congregation which assembled with the children. In 1837, a Church edifice of very limited extent was erected, and a Church organized, to which the name of ST. MARY'S was given. This edifice was consecrated by the Bishop of the Diocese on the 1st of February, 1840, was enlarged in 1841, and is now capable of accommodating from 250 to 300 persons. Mr. Hunter was ordained Deacon with the graduating class of the Theological Seminary, July 7, 1839, in the Church of the Annunciation, and to the order of the Priesthood in St. Mary's.

The following persons composed the Vestry in 1843—

*Wardens*—John Hammel, W. J. Cornell, (of St. Ann's.)

*Vestrymen*—B. Ticknor, J. Whitman, J. L. Husted, B. H. Riker, W. Kelley, A. D. Berry, E. Copland, R. S. Tucker, (of St. Ann's.)

There are about 50 communicants, and more than 100 catechumens.

**Emmanuel Church, (Sidney Place)**

This Church was organized in 1839, Rev. *Kingston Goddard*, Rector, and a neat brick edifice built and consecrated in 1840. Since that period the congregation has been gradually increasing, and the parish is prosperous. In 1842, according to the parochial report, there were 97 communicants. The Vestry, in 1843, consisted of Conklin Brush, senior Warden, Oliver H. Gordon, junior Warden, and George Hastings, Henry S. Wyckoff, Edward Whitehouse, William Dumont, D. H. Arnold, G. F. Duckwitz, R. Aborn, and George F. Thomea, Vestrymen; Geo. F. Thomea, Treasurer, and Charles Congdon, acting Secretary. In the beginning of 1844, Mr. *Goddard* resigned his charge on account of ill health, and not long after the Rev. *Francis Vinton*, of Rhode Island, was called to the Rectorship, who entered upon his duties in the following August. The present number of communicants is about 150. Present vestry same as above, except that Henry Shelden and A. M. Ryder have succeeded to G. F. Duckwitz and Wm. Dumont.

**St. Thomas' Church.**

This was organized as a free church on Easter Monday, 1843. Rev. *John F. Messenger*, Minister. Fourteen communicants are reported for that year, and 15 teachers, and 100 pupils in the Sunday School. Services are held in a small building in Navy street, near Myrtle Avenue. Measures are in progress to erect a permanent place of worship.

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These notices have been partly made up from such of the parochial reports as were at hand, in the absence of other materials which it was desired to obtain, and which, in some instances, were promised.

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St. Peters's (colored) Church was formed some years ago, but has been suspended for want of support.

A large Gothic edifice is now in the progress of erection by E. J. BARTOW, Esq., but whether intended for one of the present congregations, or for a new one, has not transpired.

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**[APPENDIX A.]**

*Referred to at page 13.*

The Society for Propagating the Gospel in Foreign Parts required that every application for the appointment of a Missionary, in stating the qualifications of the person presented, should be explicit as to "his temper, his prudence, his learning, his sober and pious conversation, his zeal for the Christian religion, and diligence in his calling," &c.—And all persons concerned were besought "not to recommend any man out of favor or affection, but from a sincere regard to the honor of Almighty God and our blessed Saviour."—And if any unworthy person should by any means receive the appointment of Missionary, the Society "intreated their friends in America, in the sacred name of Christ, to give information, that they might *put away from them that wicked person.*"

The following interesting incident was copied from an old publication by a female member of St. Ann's. It is not doubted that its insertion here will be gratifying to many:

Lines addressed by the Young Ladies of the Female Seminary at Q—, M—, to their Pastor, and placed by them in a basket of fresh gathered flowers which was hung at his door on May morn:

Pastor beloved! at early dawn—  
We rang'd the hills, the dale, the lawn;  
And cul'd their sweets, with meekest care,  
For thee this chaplet to prepare.

Ah! would the Spring a flower supply  
Unfading as thy charity,  
Still would the gift fall far below  
The debt of gratitude we owe.

And long may each revolving year  
Witness our faithful guardian's care,  
Yet, let this simple present prove  
How dear we hold thy watchful love;

'Tis all we have,—may bounteous Heaven bestow  
The wreath that blooms where living waters flow.

ANSWER—BY REV. B. C. C.

John xxi, 15.  
Heb. xii, 13.

Dear lambs! whom Jesus bids me feed,  
And through life's rugged path to lead,  
How sweet the chaplet you have given  
To grace a brow so bless'd of Heaven,—  
Bless'd by the hands of faith and prayer,  
When laid in holy office there.  
That chaplet is a wreath more bright  
Than royal diadem of light.  
The lambs of Christ their Shepherd own,  
His friendly crook, his voice, are known;  
Oh may that chaplet flourish fair  
Till every flower which blossoms there  
A gem becomes, by glory given,  
And every gem a soul in Heaven.  
Go forth, my lambs, o'er hill and dale,  
And pluck the sweetest flowers of morn.

But let the perfume they exhale  
To every morning breeze, or gale,—  
The mute but breathing praise they sing,—  
Ascend to Heaven on Faith's bright wing;  
Lisp ye the homage they would pay  
To Him that ushers in the day.—

Isaiah lii, 7.

Those mountains, where the Gospel tread  
Bedews the flowrets' fragrant bed;  
Those mountains, where a gushing stream  
Both slakes your thirst and leaves you clean;  
There stop! nor pass, by step too bold,  
The bounds that mark Christ's peaceful fold;  
For there the world her snares has spread  
For wandering sheep from Shepherd stray'd.

John iv, 14.

xiii, 3.

Genesis iii, 4.

1 John ii, 15.

The following are the Hymns written on occasion of the return of the present Rector of St. Ann's from Europe. They are inserted to show the feeling which prevailed in the School.

### THE PASTOR'S RETURN.

[By a former Member of School No. 1.]

Welcome, dear Friend and Pastor !  
Defended and restor'd ;  
Let Christ, our Lord and Master,  
For ever be ador'd !  
Unceasing supplication  
Sent up to Mercy's throne,  
Returns with rich salvation,  
Abundantly pour'd down.

When on the stormy ocean  
Thy midnight pathway lay,  
He rul'd its wild commotion,  
Whom winds and sea obey :  
We hope thy God hath given  
Some souls that sail'd with thee,  
Rejoicing stars in heaven  
To shine eternally !

Saviour ! look down with favor  
On us thy gather'd band ;  
And guard thy lambs for ever,  
In Britain's favor'd land !  
Still may the Church, extending,  
Proclaim thy glorious grace !  
Thy Kingdom never ending  
Its wonderful displays !

Earth of Thy LOVE is telling ;  
And the responsive throng  
In distant isles, is swelling  
Redemption's rapturous song !  
In Heav'n, the wondrous story  
Shall be renew'd, and then,  
We'll publish forth Thy glory,  
World without end—AMEN !

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### A WELCOMING HYMN.

[By a Female Friend of a Teacher.]

O ! thou hast come to us again,  
Our PASTOR, kind and true !  
And grateful are our feelings when  
Our duties we renew.

We welcome thee to this lov'd place,  
Our FRIEND ! with joy sincere ;  
For oft we've longed to see thy face  
Since thou wert with us here.

The little ones of England's isle—  
 Christ's lambs within His fold—  
 We hope have cheered thy heart the while  
 With happiness untold.

But though our forms were severed wide,  
 Our thoughts were with thee still ;  
 And e'er at morn and eventide  
 Our PROMISE we'd fulfil.

And did not then thy prayers arise  
 With ours, like heaven's bow,  
 Whose tints blend sweetly in the skies,  
 Though parted wide below ?

We thank "our Father," who, from harm,  
 Has safely shielded thee ;—  
 May all relying on His arm  
 Find like security !

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### A HYMN OF THANKSGIVING.

[By a Teacher in No. 2 ]

Come, let our hearts unite,  
 In one glad strain, to Him  
 Who sits enthroned in majesty  
 O'er saint and seraphim,—

For mercy shown to one  
 Now standing with us here,  
 Our Pastor, Teacher, Friend beloved,—  
 To all our hearts so dear.

When on the sea's wide waste,  
 Whose arm of love was nigh  
 To guard him safe, when billows roar'd,  
 And angry winds were high ?

'Twas thine, O God ! 'twas Thine ;  
 And for thy goodness shown,  
 This hymn of gratitude we raise  
 Before thy heavenly Throne.

Returned again, O bless  
 Our Pastor's work of love  
 In winning souls to Christ, and may  
 He ever faithful prove—

Till life's last hour ; O then,  
 His work for Jesus done,  
 Receive his soul—reward his faith  
 With an immortal crown !

## THE GREETING.

[By a Member of St. Ann's.]

There's GLADNESS in the fold once more !

And glowing hearts rejoice ;

Thanks to our God ! our waiting o'er,

- We hear the Shepherd's voice !

Foremost to join the joyous strain :

The cherish'd lambs would come,  
And praise the Power that brings again

Our own dear Pastor home.

\* \* \* \*

When here thy parting voice we heard, —

So slow to hear before, —

And fear'd, perchance, thy look and word  
Might cheer our hearts no more : —

And when we saw thy toil-worn form

Borne from our sight away,

And felt, alas ! that no return

Thy love and toil could pay : —

O then, in lowliness we bent,

And breath'd our *promis'd* prayer :

The promised mercy JESUS sent,

And made our FRIEND His care.

\* \* \* \*

We thank thee for sweet intercourse

With kindred hearts o'er sea ;

Of "pleasant memories" the source

Will this communing be.

We're thankful, too, that time and space

Can but the *presence* part,

And naught the blessed bond efface

Which makes us ONE in heart.

\* \* \* \*

Here rest thee now, thy wand'ring feet,

Our falt'ring steps to guide ;

And may we show with vigor meet

We're nourish'd at thy side.

And now, in praise and thankfulness,

We raise the fervent strain ;

Lord ! may we sing in Blessedness

The SONG OF PRAISE again !

x 941











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